



THE HOME COUNTIES MAGAZINE

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THE HOME COUNTIES MAGAZINE

*Devoted to the Topography of London,
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Surrey, and Kent*

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Old Palace, Bromley. State Room.

A SURVEY OF LONDON: BEING SOME ACCOUNT OF THE WORK OF THE COMMITTEE FOR THE SURVEY OF THE MEMORIALS OF GREATER LONDON.

BY ERNEST GODMAN, SECRETARY OF THE COMMITTEE.

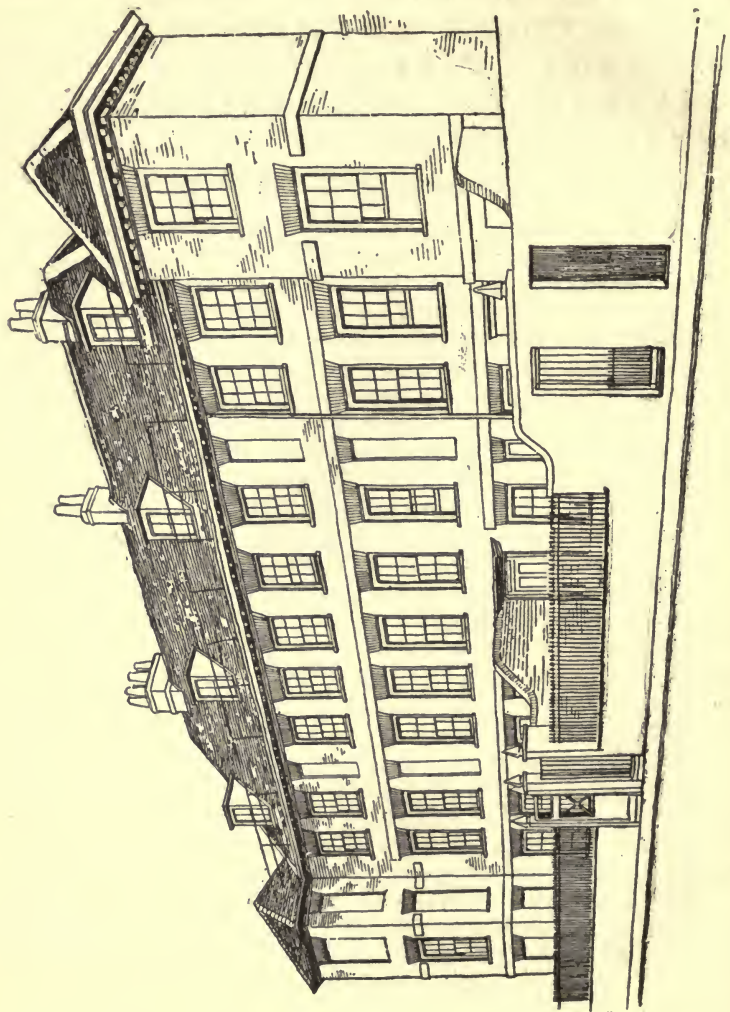
TO those who care for such things, even to the most superficial observer, it is lamentable to note the change that has been taking place in suburban London within the past few years by the obliteration of old landmarks and the destruction of its most characteristic features—the houses of the wealthy London merchants, from the Elizabethan period onwards, and the remains of bygone village life. This change is all the more marked and to be regretted when we see what is substituted—mile after mile of monotonous and dreary houses in never-ending procession, each street excelling its neighbour only in degrees of ugliness. Especially is the change marked in the eastern and north-eastern districts, those portions of London to which this article more particularly refers.

At the end of 1893 public interest was considerably aroused owing to the destruction by the London School Board, in the parish of Bromley-by-Bow, of a building locally known as the "Old Palace," in order to erect a board school on its site. This building (the Old Palace), although imposing enough as seen from the street, was to the casual observer of no great interest, by reason of its eighteenth-century front; but, as will be seen later, it was really one of the few remaining gems of the early Jacobean period left to us in London, and was worthy, both in design and detail, to hold its own with any of similar date in the country. It had, like many similar buildings, its traditions, and in this instance they seem to have more foundation than is usually the case.

It was a reputed residence, or hunting-lodge, of James I., and the centre of a Scotch colony founded by the King in this parish. Numerous evidences still extant could, if necessary, be given in support of these beliefs—the royal arms, with initials I.R., mottoes, and crest in the ceiling and fireplace of the state room (now re-erected in the South Kensington Museum), the fact that the upper manor of Bromley, in which the palace was situated, was in the possession of the Crown about the time the building was erected (in 1606); and other evidences could be brought forward.

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That it was possible to have such a building in our midst, to be ignorant of the beauty of its workmanship, and the fact that it could be wantonly destroyed without causing any further protest



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than that which resulted from the accidental discovery of what was being done, led some of those who were influential in saving portions of the wreckage for national purposes to consider if any

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means could be found to compile a list of all similar places still existing in the eastern districts of London, and those parts into which the greater London was spreading.

The outcome of this was the formation of the Survey Committee. Its purpose was to systematically hunt out, visit, and record by means of photographs, measured architectural drawings, and sketches, as well as by written records, all of historic or architectural interest in a given locality. The work was not to be merely an antiquarian catalogue of what had existed, but a living record of what still remained at the time of the survey. To quote from the last published report :

The object of the Committee has been to take up certain areas in London, and in them to register and record with drawings, photographs, and other records, whatever may be deemed to be of historic or æsthetic interest. The work is not confined to buildings only, any valuable open space, any remnant of an old village green, any beautiful tree, any object of local life or custom that may have a definite external embodiment, or any interesting piece of handicraft, even if it be but a signboard or a wrought-iron gate, comes within the Committee's survey.

The aim is to draw attention to these things. If they are in private hands, to get the owners' consent towards their registration; if under the guardianship of any representative public or semi-public authority, to encourage their maintenance for public purposes as national trusts.

So much for the objects of the survey. The method upon which the work has so far been carried out is simple. The area originally undertaken (some thirty parishes in the eastern district of the administrative county of London, together with the portions of Essex adjoining, and included in the area of Greater London) was divided up among the members of the committee. Printed forms were issued containing the headings given below; these being filled up, either independently or in conjunction with the writer, were then classified and collated into the various parishes or districts. The headings are as follow :

Parish.

Name of place and position.

Ground landlord, leaseholders, etc.

General description and date of works (to be described in detail).

Historical notes or traditions.

Condition of repair.

Bibliographical references.

To these are added the list of drawings and photographs in the

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committee's collection, and also any further notes, for reference, that it might not be considered desirable to publish.

It will perhaps best illustrate the need for a survey such as the committee has in hand if we take two representative parishes, Bromley and Barking; the former inside and the latter outside the administrative county of London, and both well within the limits of the rapid eastern extension of Greater London, but to the best of the writer's knowledge, so far as their architectural remains are concerned, entirely without record.

In the case of Bromley, the building-over has been taking place for nearly half a century, and is now practically complete. At the commencement of the survey, however, we found the following buildings existing in the parish, and have recorded them in the first volume of the survey:

The church of St. Mary, mainly of 1843 date, but with considerable remains of the old monastic structure, the "Scole of Stratford atte Bowe" of Chaucer's "Nonne Prioresse," in the "Canterbury Tales." A great number of the monuments and mural tablets are preserved from the monastic church, several of them being very fine examples, of seventeenth-century date, of coloured marble with heraldic decorations. The old carved altar tablets, made in 1692, and a large achievement of arms, consisting of a shield bearing the royal arms, with garter, supporters, crest, and scroll-work background, of date 1660, which were removed from St. Mary's Church, are now preserved in St. Andrew's and the Good Shepherd's churches respectively.

Of the two manor houses—the upper and lower—there remain of the first (Bromley House) considerable portions of the boundary walls, from which it is possible to fix the extent of the grounds. Of the second (Bromley Hall) the whole house remains, a building of the Tudor period, dating probably from the fifteenth century. The interior contains much of interest, chiefly of seventeenth and eighteenth century date, when all the chief rooms were panelled. The exterior, with the octagonal corner turrets and moulded brick string courses, are chiefly of the earlier period.

The Old Palace, to which reference has already been made, stood near the church. Tudor House, of Elizabethan date, with additions of the William III. and late Georgian periods, stood almost adjoining the Old Palace on its south side.

The Drapers' Almshouses in Priscilla Road, built in 1706, still have their centre block left, containing the chapel (the doorway is shown on next page) and some houses, although no longer used for their original purpose. In addition to these there are perhaps another dozen buildings of sufficient interest to be recorded in the survey.

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In the case of Barking (the parish being of much greater extent, originally extending over the area of Ilford, Chadwell Heath, and Barkingside) the outgrowth is of much more recent date, and consequently more of the old buildings are left. It will, however, present a fairly characteristic state of affairs existing in an extra-metropolitan parish.

The Abbey, of which there still remain the fifteenth-century "fire-bell" gate, containing the chapel of the Holy Rood, with its carved stone reredos of thirteenth-century date; the ruins of the abbey church, still visible in part; crypts forming cellars under the old houses adjoining the churchyard, and several boundary walls round the churchyard and national school. The parish church, dedicated to St. Margaret, is of large dimensions, dating from the late Norman period, with carved fragments of an earlier structure built up in its walls; it has also a fine fifteenth-century embattled west tower.

The Market Hall, inscribed E.R., 1567, of timber and plaster construction, standing on an open arcade. The Leper Hospital, dedicated to the Blessed Virgin and St. Thomas of Canterbury, situated in the High Road, Ilford, of which there now remain the chapel, of early Norman foundation, with some interesting seventeenth-century glass in the chancel windows, and the quaint old almshouses flanking the chapel, and extending outwards to the road.

There are many examples of domestic architecture, both in Barking and Ilford, from mediæval days onward, some of great interest; and also the ancient manor houses. It is stated that there are, on an average, three manor houses in each Essex parish; in Barking there are twenty; and in most instances the old houses remain, either in whole or part, although in almost every case they are used as farm-houses. The most perfect is, of course, Eastbury House, situated on the Rainham road, about a mile east of the town. It was built in 1572-3, is entirely of red brick-work, and surrounds three sides of a quadrangle: it has octagonal towers, beautiful



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chimney stacks, gables, and dormers, enriched with moulded and carved brick-work. There are also a chapel, now used as a dairy, with a carved brick piscina; a room with the original oak panelling (that of the remaining rooms, with the fireplaces, was removed in the early part of the last century to Parsloes in the adjoining parish of Dagenham, where they are still to be seen); the remains of frescoes in some of the upper rooms, and the beautiful old formal garden with walls of contemporary date. Then associated with the place are the legends of the Gunpowder Plot.

Jenkins is the adjoining manor, of which only a small portion of the walls and laying-out are preserved. Wangey, of which the whole house remains, adjoins Chadwell Heath Station, and now forms the stationmaster's residence. Uphall, with its Roman camp, is now, alas, fast disappearing to make room for small houses. The land on which the northern and north-western parts of the camp stand, containing also the conical watch-mound and the farmhouse, was purchased at the sale of the estate in 1898, and so far these are preserved.

Then there are Loxford Hall; Gaysham Hall, Barkingside, of which the greater part remains, containing a staircase and some panelled rooms of Elizabethan date, one of them being in a very fine state of preservation; Clay Hall, of which a considerable portion of the wall and outbuildings exist, also several inscribed and sculptured stones from the old mansion; Stone Hall, Barkingside; Cranbrook, Ilford, a house of late seventeenth-century date, destroyed in 1900, and the grounds now being cut up and built upon; Valentines, a stately house built in 1690, still quite perfect. It was from a vine at this house that a cutting, now the great vine at Hampton Court, was taken in 1769; Highlands, now a farmhouse; Wyfield, now destroyed; Beehive; Great and Little Gearies; late eighteenth-century houses; Claybury; Newbury; Goodmayes; Castle Rising, a moated house; and Aldborough Hatch. This last-named house has disappeared, but the old garden, with its enclosing walls and summer-house, still remain complete.

There is also a singular building, locally denominated "The Castle," situated on the high ground in the fields a short distance west of Valentines—a brick structure, triangular in plan, with circular battlemented towers at the angles, hexagonal rooms inside, and a square vault under, built by Sir Charles Raymond of Valentines in 1765, and intended to be a mausoleum for himself and family. It was, however, never used for this purpose, and is now a labourer's dwelling.

[To be continued.]



Old Palace, Bromley. Ceiling.

QUARTERLY NOTES.

EVEN were the space usually allotted to these Quarterly Notes available on the present occasion, it would have been quite impossible to give the reader a fair idea of the railway and tramway schemes, affecting London and the Home Counties, with which Parliament will be called upon to deal during the coming session. London and Greater London, as far out as the Crystal Palace, are to be traversed by tube-lines, which are either entirely new undertakings, or extensions of those already existing; whilst electric trams, or light railways, are to obtrude into the more rural suburbs. In many of these they will find themselves, if we are not very much mistaken, as unwelcome as at Harrow, that still quaint, collegiate, country town. Long may it be the policy of the school authorities to keep it so. They have so far succeeded, despite the fact that suburbia has crept up to it and surrounded it.

As for the projects of the great railway companies, they do not call for particular remark; they are chiefly for acquiring land for widening. The bill for the new electric line to Brighton shows that it is to follow very closely the route of the existing line, so any claim it may have to serve localities unserved by railway communication will have to be argued with considerable legal skill.

IN these notes for October last we referred to the somewhat natural alarm felt by the antiquary for the possible serious and irreparable damage to Westminster Abbey in preparing it for the coronation pageant. The venerable building is, we know, in very good hands with Mr. J. T. Micklethwaite, vice-president of the Society of Antiquaries, as its architect, and we are happy to record that this gentleman's recent illness has so far passed away as to allow him to take his usual active interest in all that concerns the Abbey, and we have the best authority for stating, that in preparing for the present coronation, no such vandalisms will be attempted, or permitted, as have been perpetrated in preparing for the coronations of past sovereigns.

JUST a year ago we drew attention to the London School Board's proposed acquisition, for the site of a new school, of a remarkably fine house at Hampstead, which very probably contains remains of the once famous Long Room. Popular outcry was loud, and the site was abandoned by the Board. Now it is scheduled again, for the same purpose, as is another fine property in the Grove, close to

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Judges' Walk. Both sites are entirely unsuitable for Board schools ; but even if they were not so, it is certainly a strange policy on the part of an educational body to seek the demolition of buildings of historic, literary, and artistic value. Surely some equally expensive site could be pointed out to the Board which would satisfy its thirst for extravagance without robbing Hampstead of some of its remaining features of interest.

FROM the unhappy spectacle of an educational body seeking the destruction of educational objects, it is pleasant to turn to the awakening public interest in preserving the picturesque, manifested in the action being taken in regard to the view from Richmond Hill. Parliamentary powers are to be sought to acquire, as open spaces, the lands in Ham and Petersham, which, had they fallen into the builders' hands, would have spoilt for ever the lovely view from Richmond Hill. A double advantage is thus obtained : the view is preserved and a delightful place of recreation is provided.

THE Thames Preservation League has displayed its wisdom in refusing to assist in defending the would-be angler in Sir Roger Palmer's fishery near Cookham. A great deal of foolish talk has been indulged in lately anent protecting public fishing rights in the Thames : there are, we suspect, very few parts in which the right of fishery is not private ; and if it be desired that members of the public should have the privilege of fishing where they please in the river, then those who desire it must acquire the right in the legitimate way—by purchase.

SPEAKING of fishing in the Thames, it may be observed that the Thames trout is certainly no longer a myth. Anglers have taken him freely, during the past season, in various parts of the river between Hampton Court and Pangbourne. A specimen captured near the former place weighed over eight pounds.

FROM several sources we learn that in many parts of the river certain of the rarer birds are becoming more plentiful. This speaks well for the working of the Wild Birds Protection Act ; but—say those who have the matter more at heart, and we agree with them—the act is not strong enough. We are glad, therefore, to see that a bill is to be introduced this session which, if it becomes law, will mean, in addition to a fine, the forfeiture of the bird illegally captured. As it is, the culprit treats the fine as payment for the specimen, and the difference between the fine and the sum he receives by sale of the bird, as his profit !

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It is good news that the National Trust has acquired, for permanent preservation, the old Cloth Hall at Newbury—a delightful bit of Jacobean architecture. It is to be used as a local museum and art gallery, very much as a somewhat earlier building in another county with which these pages are concerned (the Elizabethan hunting lodge at Chingford) has been for many years utilized with conspicuous success. By the way, the Essex Field Club, which has already spent upwards of £500 on fitting up the lodge as a museum, now appeals for public help towards raising another £250 for fitting up additional rooms in the building for objects waiting to be housed. The club deserves to get what it asks, and perhaps we can help it by stating that contributions may be sent to Mr. David Howard, J.P., Buckhurst Hill, Essex.

SPEAKING of the Epping Forest Museum reminds us of the Knightbridge Library at Chelmsford, which, thanks to the efforts of the present Bishop of Colchester, has recently been catalogued, put in order, and made available for reference. It consists mainly of works of divinity, and was intended by its founder, John Knightbridge (who died towards the close of the seventeenth century), for students of that subject living in the county: to such it will now be available, and if its home—a room over the porch of Chelmsford Church—is sufficiently large, it might appropriately be made a place of deposit for collections illustrative of the ecclesiastical antiquities of the county.

WHERE, we wonder, is the report on the custody of local records, which Mr. Balfour hoped might make its appearance during last session? We trust that some of our readers, who are unfortunate enough to be members of Parliament, will inquire early in the coming session. It is needless to repeat what has been so often said here as to the urgency of the matter; a distressing object-lesson upon it was all but afforded by the disastrous fire which, during last autumn, wrought sad havoc at Stepney Church. The seriousness of the loss of the Stepney registers would have been, in a degree, minimised by the fact that a great part of them have been already printed and edited by Mr. T. Colyer Fergusson; and it is most satisfactory to note, year by year, the increasing number of registers being transcribed and published. Canon Kenneth Gibbs is now at work on those of Aldenham, and will, we are sure, perform his task in a manner which deserves support. He is an antiquary as well as a genealogist, and is adding copious notes as to the persons and places named in the registers, and an article on Aldenham School. Besides, he is giving reproductions of scarce prints of the Elizabethan

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school-building, pulled down in 1825; of Aldenham Place, demolished in 1780; and of portraits of two famous men connected with the parish—Henry and Lucius, Viscounts Falkland. Those who wish to obtain copies of the work should write to Canon Gibbs without delay.

WITH regard to parochial records—we mean those other than parish registers—the clergy also seem to be taking a growing interest, for we notice that in not a few of the parish magazines, which many rectors and vicars in the Home Counties' parishes are good enough to send us, extracts are printed from churchwardens' accounts and minute-books illustrative of events in parochial history.

ONE of the most recent magazines to take up this good work is that for the Abbey parish at St. Albans. In this some exceedingly interesting extracts were given last year as to music in the Abbey church from the year 1814. Why the contributor did not give us extracts from an earlier date we do not know. Apparently the first organ that had been in the church since the dissolution of the Abbey was erected in 1820. The organist was then paid at the rate of eight guineas a year, and "singing boys" were provided by the Charity School!

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BY E. T. MILLER.

WHEN the Roman soldiers constructed their great highway from London to Bath, planting milestones as they went, they may have camped, after marking the sixty-fourth section of the road, near the ford of the river Kennet, which flowed placidly through meadow and forest land to swell the waters of the Thames at Reading. However that may be, it was reserved for a Danish chieftain named Hingwar to stamp with his name and fame the ancient market town which rose on both sides of the stream that divides Wiltshire from Berkshire, for in attempting to cross the shallows he was drowned, and the place thenceforth became known as Hingwar's Ford, easily corrupted into its present name of Hungerford. This event happened shortly before the accession of Alfred the Great to the throne of Wessex, and in the years

* The writer desires to express her thanks to Mr. Walter Money for his permission to use much of the valuable material he has collected in regard to Hungerford.

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immediately following the men of Berkshire fought gallantly to repel the Danish invaders. Scholars have disputed as to the actual location of Ethandune, the famous battle-field on which the Danes suffered a crushing defeat. By more than one authority it is maintained that Eddington, near Hungerford, deserves the fame of this achievement; it is a matter of slight moment, and without pressing the point there is no doubt that many encounters did take place between the two hostile forces in Berkshire, and especially in the neighbourhood with which this paper is concerned. High on the level summit of the Berkshire downs, five miles from Eddington, may be seen the remains of a Danish encampment, where tradition says the invaders sustained a two weeks' siege; while many other forts, barrows, and camps, within a radius of ten miles, attest the long struggle waged between Danes and British on Berkshire soil.

As Lysons and other writers on Berkshire topography have pointed out, Hungerford is not mentioned by name in the Domesday survey; but its name occurs in records earlier than is, we fancy, generally stated. In the Pipe Roll for the year 1173 is recorded the fact that the sheriff of Berkshire renders account of 106*s.* 8*d.* of the farm of "Hungerford"—the name spelt as it is to-day—which was the land of the Earl of Leicester; and of £4 15*s.* 4*d.* received from the men of the same town. The next year we find the men of Hungerford holding their town of the King by an annual rent of 26*s.* 8*d.* The Earl of Leicester here named was Robert de Bellomont, who was slain in Greece in 1190. His only son Robert died, leaving his two sisters his co-heirs; one married the lawless Simon de Montfort; the other Saier de Quincy, Earl of Winchester, and became the mother of Roger de Quincy, on whose death without issue, in 1264, his possessions came to the crown. In 1297 Edward I. granted Hungerford to his nephew, the Earl of Lancaster. There is amongst the Duchy of Lancaster records an account for the year 1315-16 of the issues which this Earl received from his possessions.* The revenue of Hungerford amounted to £26, the farm of the borough; this was doubtless paid, as it had been in 1174, by the townsmen. But they had not the issues of the market, fairs, mills, or even of the borough court; all these came to the earl, or rather to the Lady Emeline Longspe. The issues of the park, and the expenses connected with it, came to and were paid to the earl.

The possession of Hungerford passed to John of Gaunt. An old bugle-horn of brass commemorates this prince's grant to the inhabitants of Hungerford of the right to free fishery in the river Kennet; further confirmation of which is to be found in an

* "Duchy of Lancaster Ministers' Accounts," bun. 1, No. 3.

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inscription on a horn of later date (1634), which is kept in charge by each constable during his year of office. This horn is still blown annually, on Hock Tuesday, to summon the tenants at the manor court for the election of the town officers for the ensuing year; the inscription runs as follows: "John a Gaun did giue and grant the riall of fishing to Hungerford toune from Eldren Stub to Irish Still, excepting som seuerall mill pound. Jehosopha Lucas was cunstabl'." A survey of Hungerford, made by the King's officers on the 6th September, 6 Edward VI. [A.D. 1533], quite accepts the townsmen's right: "The fyshinge of the river there, that is to say, from Elderstubbe until Yrsshie Style, belongyst to the Kyng's tenants of the same manor, except seven small pondes, that is to say, Edynton Ponde, Hungerford Ponde, Dinmyll (?) Ponde, Denford Ponde, Charleford Ponde, Alyngton Ponde, and Rynbery Ponde, without rendering anything therefor." But the officers of Queen Elizabeth, in right of her Duchy of Lancaster, took a different view when, in 1591, they surveyed her property in Hungerford. See what they say: "The manor and burrowgh of Hungerforde is verye healthfullie scytuate and the soyle very fertile for corne and grayne, standinge upon a fayre ryver which yeldeth store of fyshe and especiallie trowtes and crevices [crayfish], which by some restraynte would yeld her Majestie some profit where now yt yeldeth none, in that the inhabitants pretend title thereunto by usage only. The trowte of the same river is accompted the best trowte within this land."

From time to time, as loyalists and rebels changed places in the struggle for power among rival houses, the manor of Hungerford, with its market dues, tolls, and other "royalties," lapsed to the crown, in right of the Duchy of Lancaster, on the death or banishment of the former owner, only to form a royal gift to some new favourite. Thus Hungerford was bestowed by a Yorkist prince upon Richard, Duke of Gloucester; lapsed to the crown after the battle of Bosworth; was given by Edward VI. to the Protector Somerset; reverted again to the King on the Protector's fall; and, at last, was granted, all save the park, to the townsmen, in whose hands the manor, with all its ancient rights, has remained. It was, in all probability, prior to the last-named grant that this Edwardine survey, from which we have just quoted, was made.

This survey tells us something about the park: its area was then 300 acres: in "playne ground" 100 acres, the rest wooded, "set with fayre oaks." Hazel and blackthorn composed the underwood. It contained 180 deer, and, it was computed, that 76s. 8d. would set the pale around it in "very good reparation." In 1591 the park was in lease, contained 140 deer, was well paleed, and

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possessed "a convenient new built lodge." A few years later, in 1595, the fee of the park was granted to the trustees of the Earl of Essex.

Lysons thinks it not improbable that the earl was builder of a house, or lodge, that towards the end of the eighteenth century had been demolished, but the entry in the survey of 1591 seems to make it unlikely. In the seventeenth century this park had been the property of the Boyland family.

From time immemorial the weekly market and the annual fairs at Hungerford have been important events, and profitable to those who possessed the manor. The accounts of the Duchy of Lancaster officers who received their tolls are extant for a long period, and furnish much curious information. Numerous stalls or booths in the market-place yielded considerable sums, but from the account for 1431 we learn that no profit accrued from the fair of St. Lawrence, because the Duke of Lancaster had, in 1428, granted to all men to buy and sell without toll at that fair for a period of seven years..

But the gay season at Hungerford was, and is, Hocktide. A foreigner, imbued with the traditional idea of the sober way in which we Englishmen conduct even our pleasures, and conceal our strongest feelings beneath a mask of solemnity, would hardly credit his senses if he found himself in the usually quiet town of Hungerford during its annual revelry at Hocktide, when for one day, at least, all restraint is cast aside, and the god of joviality reigns supreme. Schools are closed; boys and girls parade the street in eager bands, demanding oranges and pence; women lock their doors and peep in mock terror from the windows, vanishing with shrieks and laughter whenever the heroes of the day approach the house. But the apparently unbridled licence of the day has its well-defined limits, and is protected by the plea of ancient usage. To trace the origin of Hocktide festivities, as kept up to the present time in Berkshire, we must dip deep into historic lore, and in so doing the modification of old customs may be noticed with interest, as forming a guide to the study of strange observances in other parts of the country.

The "Hocking," which takes place in Hungerford on the Tuesday following the second Sunday after Easter, varies little from that practised in olden days in many other parts of England. On the morning of Hock Tuesday, or Hockney day, two officers, named tithing or "tutti-men" (collectors of a penny tithe, and bearers of nosegays or "tutties," in west country parlance), parade the town, carrying each a staff ornamented with flowers, bedecked with ribbons, and surmounted with an orange. Their business is to call

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at every house and demand a poll-tax of one penny from each inmate over fourteen years of age; in the case of the fair sex, a kiss may be asked for as an equivalent, and no refusal is taken! Usually a handsome sum is given by the master of the house as payment in full for himself and family, but cases have occurred where timid and unprotected (usually unmarried) ladies have been afraid to open their doors lest the kiss should be demanded "without the option of a fine," and on such occasions the gallant tutti-men are said to have effected an irregular entrance, and taken ample toll for their extra trouble.

As the tutti-men are "treated" frequently on their rounds, the town is kept in a ferment for the greater part of the day; hosts of holiday-makers swelling the procession, while cakes and oranges are freely enjoyed by the swarms of excited children who follow close on the heels of the officers. Hocking proper has disappeared from the order of events, a circumstance to be regretted by all lovers of quaint customs. Formerly the men went through the town on Monday carrying a chair gaily decked with ribbons, or, more probably, it was kept concealed until some unwary woman ventured from her house, when she was caught, placed in the chair, and "hocked," or lifted three times, after which, if unable or unwilling to pay the tax of money demanded, she was kissed by all the revellers. On the following day it was the privilege of the women to "hock" the men, with the usual result of a large haul of money, with which a supper was provided. In most parts of England the celebration of Hocktide has fallen entirely into disuse; even in Berkshire, as we have seen, the rougher element has been dropped, though the toll and its substitute, the garlands, and the supper, are still religiously maintained.

On the Friday preceding Hocktide a macaroni supper is given to all out-going officials at the John o' Gaunt Inn, the fare consisting of macaroni, watercress, spring onions, and bread and cheese. Hocktide in Hungerford is inaugurated by the blowing of John of Gaunt's horn from the balcony of the town hall. Later on, a special jury assemble to hear the ancient rules of the court read over, and in their presence every freeman of the borough must answer to his name and pay his yearly due of one penny; failing to appear, he is deprived of his right of pasture on the downs for a certain number of cattle, and of his privilege of free fishing in the Kennet, for the ensuing year.

We have already referred to the fishing rights; let us see what the two surveys, the Edwardine and the Elizabethan from which we have quoted, have to say about the grazing privilege enjoyed by the inhabitants. "There belongyth to the towne," says the earlier



Old Town Hall, Hungerford.

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of these documents, "a common down called Porte Downe containing four-score acres"; this acreage was evidently not accepted, and a later hand has written in the margin "140 acres." Other places in which right of common was enjoyed by the townsmen were "the Common Marsh," "Woodmarsh," after Lammas; "Chantry Mead," the "Hammes," "Brownsmeade," and "Cowlesham." In the Elizabethan survey divers encroachments upon these commons are presented.

The custom of blowing a horn to assemble people on important occasions is of very ancient date. In the early part of the nineteenth century a horn was used at Canterbury for the annual assembling of the burgmote court, and in this connection it seems to have been a badge of office for those whose duty it was to summon the people. Ingulphus, Abbot of Croyland, specifies the horn as one of the symbols used in transferring lands in feudal times. Thus, the family of Pusey held the village of Pusey (or Pewsey) in Wiltshire in fee by a horn, which was first bestowed by Canute the Dane. It was an ox-horn, bound with a ring of silver, and mounted on two hounds' feet. At the orifice was a dog's head, which turned upon a joint, by means of which the horn could be either opened for blowing or shut for the holding of liquor, thus combining the hunting with the drinking horn. On the inside of this ancient relic is the following inscription:

Kyng Knowde geve Wymyam Pewse
Thys horn to hold by thy lond.

Doubtless John of Gaunt's horn was given in the same symbolic way to the inhabitants of Hungerford in conveyance of the fishery and pasture rights already alluded to, and its later use in summoning the freemen to the annual election is quite in accordance with ancient custom.

There are two horns preserved at Hungerford, one of which is an ancient bugle-horn of brass, eighteen inches in length; on one side is an almost illegible inscription; on the other, in plain black letter, the word Hungerford. It is stamped with the Lancastrian badge of crescent and star. The other horn dates only from the seventeenth century, as before mentioned; and this it is which is in use at the present time.

Returning to Hock Tuesday with its mirthful proceedings, we shall find the tutti-men resting from the arduous duties of the day, enjoying a lunch with their fellow officers at the Three Swans Inn. Should any stranger inquire the meaning of the word "tutti," so frequently repeated during the week, he need only associate with the Berkshire cottagers, who still use the queer old word in

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common parlance. Mr. Walter Money, has kindly sent me the following: "With regard to the word tutti, I heard an old labourer use the expression only last summer (1899), when looking at some cluster roses, five in a mass of bloom, 'Why,' said he, 'they be all of a tutti-like,' " *i.e.*, like a bunch of flowers, such as is attached to the tutti-poles.

Hungerford possesses, in lieu of a mayor and corporation, a constable, who is chief magistrate of the borough, lord of the manor, and coroner for the town. No person can fill the office of constable until he has been tithingman, bailiff, and portreeve. He is assisted in the management of town affairs by a body of men called feoffees, who retain their office for life. The duties of the bailiff are to summon the jurors and to collect the toll of the fairs; on retiring from the post he becomes portreeve, in which capacity he collects the quit-rents only.

All these officers are elected at Hocktide, and sworn in at the court baron on the Friday following Hock Tuesday. In the evening a banquet is served in honour of the new constable, and a silent toast drunk to the "immortal memory of John of Gaunt." A breakfast next morning terminates the Hocktide revels.

The records of Hungerford contain a long list of the constables who have held office from the year 1550 to the present time. More interesting than these nominal registers are the entries made from time to time of sums received and paid out for extraordinary purposes, for by them we are enlightened on many points of social and historic note of which our modern England is happily ignorant.

Little more than a century ago women were publicly flogged in this free land of ours for no worse a crime than vagrancy. This barbarous and degrading punishment was legalized by a statute of King Henry VIII., and was not done away with until the year 1791, after which date women vagrants were by law exempted from it. The annals of Hungerford contain, under date 1692 (the sad year of Glencoe), an account of the flagellation of a poor blind woman at the public whipping-post by the town sergeant, who received an annual fee for his labours in this department. Mr. Money remarks:

It is only fair to mention, as a redeeming point in the parish officers of Hungerford, that after the infliction they gave the poor woman a pass recommending her to the tender mercies of the authorities of the other parishes through which the unfortunate sufferer had to pass on her long journey to Stoney Stratford, her native place.

The extracts from the constable's accounts run as follow:

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Pd. Thomas Perry for making a pass for a blind woman to Stoney Stratford, she being whiped here, 1s.

Gave ye woman at ye same time, 2d.

Pd. Cox for leading her to Charnham Streete, 2d.

That the punishment was of frequent use, is shown by sundry other entries in the old account book, *e.g.* :

Pd to John Savidge for whiping of Dorothy Miller, 2d.

Pd. a vagrante being punished according to lawe and for releiving of him being in distresse, 2d.

Pd. to John Savidge for whiping of him, 2d.

Pd. for making of three rates and for a wandring rouge that was whiped, etc., 12s.

Pd. for tenders and expenses at the whippinge of Thomas Pound, 2s. 8d.

Pd. for whippinge Thomas Pound, 1s.

Gave a poore man that was whipped and sent from tithinge to tythinge, 4d.

Pd. to John Savidge for his extraordinary paines this yeare and whippinge of severall persons, 5s.

Evidently justice was tempered with mercy in Hungerford in those days of harsh suppression; and well it is for poor humanity that theory so often softens in actual practice!

Hungerford possessed, in common with many another old town, a pillory, stocks (which are still to be seen at the cross roads a few miles out of the town), and a cucking-stool; instruments of punishment scarcely less formidable than the whipping-post, and infinitely more useful, being adapted for men who were at least adjudged guilty of real wrong-doing, not of merely wandering homeless through the country.

Historical items appear in plenty in the book above quoted:

Pd. to the ringers which did ring when our Lord Protector was proclaimed.

Pd. for faggots to make a bonfire when General Monk declared for the city.

Pd. the ringers when his Majesty [Charles II.] was landed [May 8th, 1660].

Pd. to the Ringers when the Queene [Catherine of Braganza, Queen of Charles II.] went by to the Bath.

Pd. dromers for beating, being the day that the King [James II.] came to the Crown [1685].

Gave the ringers on Gunpowder treason.

Pd. Mr. Butler for 2 pair red stockings for ye trainband souldiers.

Hungerford appears to have done its duty loyally to Stuart,

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Roundhead, and Dutchman alike, so far as bell-ringing went, but the town was avowedly on the side of the Cavaliers at heart throughout all the stormy scenes of the Civil War. Many eminent townsmen joined in an attempt, got up by a Wiltshire squire named Penruddock, to overthrow Cromwell's government, and on the failure of the plot suffered the penalty of banishment, and, in some cases, execution. Most notable of these loyalists was John Lucas, who was beheaded at Salisbury, brother to the constable whose name figures on the Hocktide horn, and also in the town records as having served the high office during four separate years.

In 1688 William of Orange, afterwards king, met the commissioners of James II. at the Bear Inn, Hungerford, to discuss political matters; retiring after the meeting to Littlecote Hall, situated a short distance off.

A force of cavalry was raised at Hungerford in 1797, when there was an alarm of a possible French invasion of England; and in the year 1803 the First Berks Regiment of Yeomanry was formed, and reviewed by King George III. at Bulmarsh Heath. It contained, among other county corps, the Hungerford troop, which has never since been disbanded, but still has its headquarters in the old town whence it originated.

Connected with Hungerford by history, legend, and mutual interests is the fine old Elizabethan hall of Littlecote, traditionally haunted, and fatefully doomed as an inheritance from the days of James II. till now. Though situated on the borders of Wiltshire, Hungerford is its nearest town, and figures in all the narratives, real or legendary, attaching to the hall, so much so that Littlecote Park is one of the lions of Hungerford, and it is only on reference to a map that the visitor learns that he has crossed into another county when wandering through the haunted precincts.

Returning to speak of Hungerford itself, it must be said that it is no easy matter to obtain a view of the ancient seal, horn, and other curios, they being jealously kept in an old chest secured by a triple-warded lock, of which the three keys are intrusted to three different officials. On the occasion of the late Queen's diamond jubilee, an interesting photograph was taken of the Town Hall, the ancient chair with the horn slung across it, and the tutti poles on either side; the armorial bearings of John of Gaunt, and a representation of her Majesty, with the title "Queen of Great Britain and Ireland, Empress of India, and Duchess of Lancaster." Copies of this loyal memento were distributed to the householders of Hungerford, who are never allowed to forget the far-off connection of the borough with the royal house of Lancaster.

FRAGMENTS OF MASONRY AT ST. ALBANS.

Such are a few of the facts and—possibly, in this scientific age, we may, without fear of the whipping-post, say—fictions, which make the little market town of Hungerford interesting alike to the idle tourist, the historian, and the antiquarian, all of whom will find further researches profitable and pleasant. Much yet remains unsaid about Hungerford; we have not even referred to its ecclesiastical history, one item of which may, at least, be mentioned, namely, that early in the fourteenth century it belonged to the alien priory of Ogbourne. The present only aims at being a slight sketch of some of the interesting facts connected with the good old town, and if enough has been said to tempt the curious reader in exploring for himself the history of the place the writer will not feel that she has written these words in vain.

NOTE ON FRAGMENTS OF MASONRY FOUND AT ST. ALBANS.

BY WYATT WINGRAVE, M.D.

ON the south side of the London Road, St. Albans, extending from the Midland railway bridge* to the "Old Mile House," a distance of several hundred yards, is a well-defined ridge of earth, planted with a thorn and bramble hedge.

Several times during the past ten years this ridge has been cut through for building, and other purposes, disclosing portions of masonry. Last September some fifty yards were disturbed, revealing about 150 large fragments of worked masonry. These fragments, which are in a remarkably fine state of preservation, consist of portions of mouldings and tracery belonging to the Early English and late Decorated periods. The earliest specimen is perhaps that in Fig. 1, of some short semi-circular shafting with annulated mouldings and a band of rich tracery, evidently part of an intersecting wall arcading; others are probably portions of vaultings, window tracery, jambs, etc.

From the absence of any signs of "weathering," they evidently formed part of an "interior"; some, however, judging from the surface-scratching and wear, belonged to the exterior of a fabric. A few mason's marks were found, together with a "hot-cross-bun"

* According to Mr. Clarkson, a local antiquary, it originally extended westerly as far as the Great Northern Railway Station.

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mark, a favourite design of wall-scratchers. There was also a name in early written characters which read like "Romeo."

The stone is Totternhoe clunch, and very soft, but having been deeply buried the worked surfaces are extremely sharp, and still show the lines of the "scraper." From their position there can be no doubt that they have been deposited for the purpose of a fence, and covered with earth dug from the adjoining ditch. They may have been brought from Sopwell Nunnery after its destruction by Sir R. Lee, but the stones in Fig. 1 being so strikingly similar in detail to the intersecting arcading seen in the wall of the slype at the Abbey, is strongly suggestive of the monastery as their source; many portions, as those in Fig. 2, may have come from the vaultings of the cloisters.

It is to be hoped that further examination of the ridge will be undertaken, since, judging from past experience, it will doubtless yield an abundance of valuable material. During the past fifteen years many pieces of worked stone have been removed, and are to be seen included in the walls of the gate approaches to the neighbouring houses.

Mr. Glover, on whose property these stones were found, not only was kind enough to afford opportunity for their inspection and photographing, but also placed some of the best fragments at my disposal for the Hertfordshire Museum. I am indebted for the excellent photographs to Mr. Sidney Slade.

THE PREBENDAL MANOR OF RUGMERE.

BY A. M. DAVIES.

RADULFUS the canon holds Rugemere. It defends itself for two hides. The arable land is for one plough-team and a half. There in the demesne is one team, and half a team can be made. Wood for hedges, and four shillings [? for the herbage]. This land is worth thirty-five shillings; when received, the same; T. R. E. forty shillings. T. R. E. it was, and it now is in the demesne of the canons [of St. Pauls]."*

Such was Rugmere at the time of Domesday, 1086. To-day the visitor to St. Paul's Cathedral, if he can obtain admission to the choir, may read the name "Rugmere" painted over the prebendal

* "Domesday Book," i., 127.



Fig. 1.



Fig. 2.
Masonry found at St. Albans.

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stall occupied by the lineal spiritual successor of Radulfus the canon. But as a geographical name Rugmere has entirely vanished, and its site has been the subject of much speculation, which the present essay may, it is hoped, put an end to.

Lysons, writing of St. Pancras parish in 1795,* says: "The corps of the prebend of Rugmere was formerly in this parish Its site is not now known, nor any estate in Pancras held under this prebend, the corps of which consists, as I am informed, only of the parsonage and tithes of Throughley in Kent, of which Lord Sondes is the lessee."

Palmer† (1870) suggested that "the manor of Ruggemere consisted of all that land lying at the south-east of the parish, no portion of that district lying in either of the other manors"; and that "possibly at the breaking up of the monasteries it reverted to the Crown, and was granted by bluff Harry to some court favourite"; but he makes no suggestion as to what monastery had held it, or how it had obtained it. Miller‡ (1874) placed Rugmere in the same region, specifying the Doughty, Swinton, Calthorpe, and other estates. But as both of these authors give evidence of having studied the records at second hand only, no value can be attached to their speculations.

An entirely new view was put forth by Loftie, in 1884.§ Rugmere, he suggested, derived its name from a mere, or pond, which caused the curious southward bend in the Roman Road, now called Holborn, Broad Street and High Street, St. Giles's, and Oxford Street. "Blemund's dyke divided the northern half of Rugmere from the southern; but Bloomsbury and St. Giles's are both parts of the original manor of the prebendary of St. Paul's. This great estate was bounded on the south by the manor of the Savoy, on the west by St. Marylebone, on the north by Tottenham, on the east by Portpoole and St. Andrew's, Holborn. When the hospital at St. Giles's corner was founded in 1117, a 'manor of St. Giles' was apparently separated for its benefit. Before the passing of the Act *Quia emptores* such a separation was easy. In a hundred years the rest of the original manor, that part, namely, which lay to the north of the high road, now Oxford Street, was apparently alienated like the southern part The manor house of Rugmere was isolated in the parish of St. Pancras." And he adds in a footnote: "It is probably on this account that most writers make Rugmere a manor in St. Pancras, like Tottenham."

* "The Environs of London," by Rev. Daniel Lysons, vol. iii., p. 348.

† "St. Pancras," by Samuel Palmer, p. 53.

‡ "St. Pancras, Past and Present," by Frederick Miller, p. 11.

§ "A History of London," by W. J. Loftie, vol. ii., pp. 200-203.

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Subsequent writers, whether on St. Giles and Bloomsbury, or on St. Pancras, do not seem to have noticed Mr. Loftie's theory. Thus Mr. Clinch, in 1890,* repeats Palmer word for word, but adds this significant remark: "Among the names of fields at Marylebone Farm was one Rugg Moor The name resembles Ruggemere so closely that one feels inclined to enquire whether it may not be in some way connected with that ancient manor." It is rather strange that Mr. Clinch did not follow up the hint thus offered.

It is with much hesitation that I venture to put forward views in opposition to those of Mr. Loftie. Without a study of the original charters of St. Giles's Hospital one cannot criticise his positive statement that the manor of that name was separated from Rugmere. At the same time, it is strange that other students of St. Giles's have overlooked this. Parton,† for instance, states on the authority of the original charter that the hospital was built on royal land; and the only suggestion of any connection with Rugmere that I can find in his great work is the name of "Hawise, Countess de Rumare," among the early benefactors of the hospital, but the land she gave was at Feltham.

On the other hand, the evidence that Rugmere existed at a period long after both St. Giles's and Bloomsbury had been formed, is absolutely conclusive, and it is to the tracing of the history of Rugmere that the rest of this paper will be devoted.

In 1207, among the pleadings in the fortnight after Easter, in the seventh and beginning of the eighth year of King John, we find‡ that "Eustace the clerk brought an assise of *mort d'ancestor* against Wimarca of Rugemare concerning fourteen acres of land, and against Agneta, the daughter of Wimarca, concerning thirty-two acres of land with appurtenances in Rugemere. And they came and acknowledged that they were thereof villains of John Witen'g, canon of St. Paul's, and therefore they withdrew without a day."

There can be no doubt of the identity of the place here named. On the list of the prebendaries of Rugmere given by Hennessy§ we find the name of John Wyting, with no exact dates, but coming somewhere between 1203 and 1232.

Further, we may read between the lines that Rugmere was then, as it had been a hundred and twenty years before, a typical "nucleated

* "Marylebone and St. Pancras," by George Clinch, p. 120.

† "Some Account of the Hospital and Parish of St. Giles-in-the-Fields," by the late John Parton, vestry clerk, 1822.

‡ "Placitorum Abbreviatio," p. 51.

§ "Novum Repertorium Ecclesiasticum Parochiale Londinense."

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village," surrounded by open fields; for are not the thirty-two and the fourteen acres really a virgate and a half-virgate, in spite of the inaccuracy of the numbers?

The circumstances that led up to this particular suit are not so obvious, nor is it easy to understand how the daughter came to hold twice as much land as her mother; but we need not discuss these points. It is easier to let our imagination play about the personalities of these two women—to think of them setting out for the King's court at Westminster on a fine spring morning, making their way along the footpath (now called Cleveland Street) where the woods of Tottenhall abutted on the open fields of Tiburne, and so among hawthorn bushes in early leaf and blackthorn in flower towards St. Giles's Hospital. We may feel sure that, as they looked out anxiously for any sign of the robbers that were the terror of the farers along the King's highway to the west, they never dreamed of a time when perhaps some of their own descendants would look peacefully into shop windows on the very spot. What were their feelings as they descended by Hog Lane to the marshy ground of Westminster, and caught sight across it of the towers of the abbey church of good King Edward, so majestic in comparison with the little church in which they gathered on Sundays and holy days?

Of that little church, at a time when Agnes was perhaps still living (1252), an account is preserved in the muniment room of St. Paul's.* For a transcription and translation of it, which appeared some years ago in the "St. Pancras Parish Magazine," I am indebted to the Rev. R. A. Eden, vicar of Old St. Pancras. It is primarily concerned with the church itself and its contents, but incidentally gives the following information: "Item sunt in parochia xxxvj mesuagia, exceptis mesuagiis Tothale, Ruggemere et Northbury et Alkichesbury."

It was probably on this document that Mr. Loftie based his statement that the manor house of Rugmere was isolated in St. Pancras; and certainly the first interpretation of the sentence that suggests itself is that there were forty houses in the parish, of which four were deserving of being called by their name while the rest were not. I would suggest a different interpretation, thus: "There are in the village adjoining the church thirty-six houses; but in the same parish there are also four hamlets with an unknown number of houses." I would identify the thirty-six houses definitely with the "manie buildings, now decayed, leaving poor Pancras without companie or comfort," which Norden saw three hundred years later. That there was a village and not merely a manor house at Tothale

* Liber L, fol. 136b.

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(Tottenham) seems certain; why not also at Rugmere? To discuss the whereabouts of Northbury and Alkichesbury would lead us too far off our present subject.

In 1339 Parliament granted to the King a ninth of the sheaves, fleeces, and lambs throughout the country, and the "Inquisitiones Nonarum," taken in 1340, give us our next record of Rugmere. St. Pancras proper had at that time apparently fallen into the "decayed" state described by Norden, and its very name had been supplanted by that of "Kentysshton" as a designation for the whole parish. Under this heading we read that:

The same [commissioners] render account of viij*li*. xiijs. iiij*d*. received of Henry Cros for the ninth of the sheaves, of the fleeces and of the lambs of the parish of Kentysshton sold to the same for the tax, together with the portions of the prebends in the said parish contained, for which they have writs *de supersedendo omnio, videlicet* for the ninth of the prebend of Kentishton in the same which was worth in the same year xxxs. and for the ninth of the prebend of Totenhale in the same which was worth in the same year xxxs. And for the ninth of the prebend of Reggemere in the same vill which was worth in the same year xxvjs. viij*d*. Of the fifteenth, nothing. Thus the ninth of the prebends iiij*li*. vjs. viij*d*.

We must now make a jump of two centuries, to the year 1541, when Henry VIII. was extending his private hunting-grounds with autocratic disregard of public rights. He had come into possession of the manor of Marylebone, and was making himself a park in its woodlands. Among the private Acts of Parliament of that year we find one with the following title: "An Act for the inclosing of divers lands belonging to the prebend of Rugemore, for the enlarging of Marybone park in the county of Middlesex, in lieu of which lands the King giveth the parsonage of Throwley in the county of Kent to the prebend and his successors." (32 Hen. VIII., c. 14.)

This Act has not been printed, but further details of its contents are given in the State Papers of Henry VIII. (Rolls Series, vol xv., p. 217), as follows: "Confirmation of the enclosure within the King's park called Marybourne Park, Midd., of certain [meadow*] lands of Rugmere prebend, in St. Paul's Cathedral, of which Thos. Benett, clk., is prebendary, and John Palmer farmer. In recompense, the parsonage of Throwley *alias* Threwleigh, Kent, which belonged to Sion monastery, is assured to the prebendary and his successors at 4*l*. 18*s*. 4*d*. rent; and the other lands of the prebend in co. Midd. assured to the said farmer in fee simple."

* The term "meadow lands" occurs in a footnote referring to the Act in the same publication, vol. 14 (i), p. 379, and is apparently quoted from the original.

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This Act at once explains how it is that Regent's Park (the successor of Marylebone Park) extends into St. Pancras parish, and gives us the site of at least a part of the manor of Rugmere. It evidently included that part of Regent's Park and the adjoining Crown estate which lies within the parish of St. Pancras.

[To be continued.]

SOME NOTES ON A CUSTOM AT WOKING, SURREY.

By A. C. BICKLEY.

I CANNOT do better than commence these notes by quoting one on the same subject I contributed to the "Antiquary":*

There is in Woking and the surrounding district a custom of which there is no documentary evidence, but which has existed beyond the memory of the oldest inhabitant. It is near akin to the Scottish "rabbling," and is locally known as "rough music." When a person has insulted the parish, by, say, beating his wife, or has committed some crime for which the law cannot punish him, the commoners and others collect old cans and pails, and anything else which will make a hideous row, and visit the offender some evening unexpectedly. They surround the house, banging their implements and yelling; at such times people with harsh voices are at a premium, and those who can perform very badly are eagerly welcomed if they bring their instruments of torture with them. The performance winds up by their calling the culprit opprobrious names and smashing his windows. In cases calling for extreme severity the entertainment lasts three nights, and the punishment is rendered more severe by these nights not being consecutive. If the funds run to it, the business is illuminated by fireworks, and should the offender show himself unadvisedly, variegated by a little personal chastisement. It is probable that the high state of morality in the district is largely owing to this primitive form of lynch law. The origin of the custom would seem to be that on the wild heaths, of which the district has always been principally composed, ordinary legal processes were, until recently, virtually in abeyance, as their execution called for a larger force and greater expense than could be afforded except in cases of extraordinary crime, and the inhabitants were therefore forced to become, to some extent, a "law

* Vol. xv., p. 74.

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unto themselves." Be this as it may, "rough music" has a salutary effect in restraining crime, and is valuable as showing the state of public feeling thereupon.

Similar customs, sometimes even known by the same name, are so common that the Woking example might be passed by without further notice but for some interesting variations, mostly due to the peculiarities of the district.

In the rough-musicing customs of Dorsetshire and Gloucestershire the entertainment is strictly for "one night only," and is almost invariably for offences against morality. This was by no means the case with the Woking custom; I speak in the past tense, for this strong indication of popular opinion has now, I fear, gone the way of things departed. It is true that the Surrey villagers "rough-musiced" for immorality, but so they did for offences against the public, such as infringing the common rights, or improperly cutting turf. At Woking, too, it was employed as a religious corrective.

The common which, half a century ago, ran almost uninterruptedly from Woking Village (now called Old Woking) to Aldershot on the one side, and to Bagshot Heath on the other, was from early times a wild place, sparsely populated, and that almost entirely by squatters or fugitives, who gained a scanty subsistence from cultivating small plots enclosed from the heath. The cottages, of which scarcely any remained even as recently as a dozen years ago, were of clay, and roofed with turf; indeed, they were in no respect better than the cabins of the Irish "kernes" about the time of the potato famine. Nearly all the collections of these huts bore a name, which was once evidently a personal one, and one that in a few cases is still to be found on the rate-books of the district.

Less than thirty years ago nearly all the inhabitants of these primitive dwellings professed a creed almost identical with that of those early Puritans, the Brownists. Mankind, for the purposes of the heath-dwellers, were divided into Christians (that is, themselves) and Romans, a generic term embracing all other sects and denominations whatsoever, and these unfortunates they persecuted in the most approved Puritan style. There are people still living who have been rabbled as "Romans," but this branch of the village punitive system has not flourished for the past forty years, and the only penalty the misbeliever had subsequently to fear was a severe boycott, perhaps heightened by some wanton damage to his garden or stock. The records of the early Quakers show the fierceness of these peculiar sectaries.

Amongst a population living in a condition not unlike that of the village communities in parts of Russia, certain agrarian offences

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assumed great importance. Each inhabitant had his private dwelling and garden plot, but his main subsistence came from the heath surrounding the hamlet, which supplied fuel in the shape of turf and faggots, and maintained his geese, fowls, and donkeys. It also supplied the major part of the food of his pigs. Anyone, therefore, who took undue advantage of the wild land was a common enemy to all the rest, and was a fit object for punishment. In one hamlet, containing upwards of a hundred persons, there was not one that did not own his dwelling as a freehold by mere undisturbed occupancy, and in nearly every case the rights of a free commoner were claimed. It should be noted that there seems, from the records of the manors of Woking which I have seen, to have been little or no limit to the rights of the commoners; thus, one with a right of turning out geese might, were he able, flood the heath with these destructive birds; and it is evident that a selfish man, while well within his legal rights, might seriously damage the interests of his fellow-commoners by denuding the heath of turf or faggots, or by destroying the herbage. There could be no more efficient check on such self-interest than that afforded by the system of "rough-musicing."

It is noteworthy that the district in Dorsetshire in which Thomas Hardy describes a similar custom bears a strong physical resemblance to Woking Heath, and is also in much the same condition to-day as it was at the time of the Conquest.

The majority of cases in which the Woking village court was called into requisition were either for immorality or for cruelty to children. The latter was the more common offence, as there was then no comprehensive law for the repression of this crime, except in cases of serious bodily injury.

The most remarkable feature in this primitive system was the fact that the executioners of the sentences were persons forming part of the choir of a church belonging to a parish outside the district in which the village court had power. These good folk arranged the details, and kept the instruments of torture in their vestry. There was no labour for the mere love of virtue, for a collection for their trouble was always made before they consented to act. After a constable was appointed to the district the expenses became heavier, as he had to be paid for ignorance or absence, or so it was said. It is, of course, possible that the execution or the judgment was confided to outsiders because it might be difficult to bring any offence they might commit home to them. If this be so, it is a remarkable example of the survival of the old tribal theory, that the inhabitants of another district were in the truest sense of the term foreigners, and therefore practically irresponsible.

NOTES ON A CUSTOM AT WOKING.

From the village community point of view there is a good deal to be said for this, but I would point out that the church of the parish to which the executioners belonged is one of the best examples of a church probably occupying the site of an ancient folk meeting-place to be found in the south of England. This would make it of importance long before the division of the district into parishes, and therefore it is not improbable that it is an instance of the survival of the authority of the folkmote continuing attached to a place many centuries after the mote itself has departed. Possibly many similar instances might be garnered by careful gleaners.

Although I have been interested in more than one "rough-musicing," I was never able to find out with any accuracy how the details of the entertainment were arranged. That it was put into shape at an alehouse everyone knew, but when, who by, and how, was kept a profound secret. In no instance of which I have heard did the victim find out the day and hour of his visitation, and the precautions for protection that were taken were only such as a knowledge of the existence of the custom, plus a guilty conscience, would naturally suggest.

The most remarkable feature was, that the punishment not only entailed actual discomfort and material loss, but carried with it local ostracism. The person who had been "rough-musiced" was practically boycotted, and I could give instances where persons once occupying positions of village importance never, after being rough-musiced, were again able to hold up their heads. In more than one case the culprit was refused regular employment, and it was not unusual for shopkeepers and others to decline their business.

To show the archaic nature of the district at the time when this custom was in its glory, I may mention two circumstances:

(1) Till towards the middle of the eighteenth century a tower at Old Woking used to show a light at night to guide wayfarers across the heath. After the reign of Macadam the light was discontinued, and the tower has long been pulled down.

(2) Various old inhabitants have informed me that up to about the year 1830 it was customary for the cottagers of a portion of the district to meet at an inn in the Mayford division of Woking parish on one night in each week for the purpose of exchanging wives for the following seven days. The custom so shocked the consciences of the clergy and magistrates that it was, very rightly, stopped. The custom was spoken about among the villagers so freely that I see no reason to doubt it subsisting well into the last century, nor did those who spoke of it seem either to think it

ST. KATHERINE'S MARRIAGE LICENCES.

shameful or immoral. As morality is commonly understood the district was a peculiarly good one, erring, if anything, on the side of narrow-mindedness.

I venture to think that this is probably as important and complete an instance of the survival of the institution known as tribal marriage as can be found at the same period within the British Isles.

ST. KATHERINE'S MARRIAGE LICENCES.

THE commissary of the peculiar and exempt jurisdiction of the collegiate church, or free chapel, of St. Katherine the Virgin and Martyr, near the Tower of London, exercised the right of issuing marriage licences as well as grants of probate and administration. In July, 1869, the scanty records of this court were transferred from St. Katherine's Hospital, Regent's Park, to the Principal Probate Registry. They included a few bundles of marriage allegations and bonds, ranging in date from 6th December, 1755, to 29th January, 1802, but catalogued only from 1755 to 1764. A full alphabetical index, with the essential facts extracted from the bonds and allegations, is now supplied for the first time.

In the "Probate and Administration Act Book" of this peculiar there are a few Acts of the granting of marriage licences, from 20th November, 1698, to 23rd October, 1699. There are also in the same book seven or eight *caveats* against the granting of marriage licences, ranging in date from 1700 to 1793, and a couple of citation Acts in matrimonial causes in 1699 and 1720 respectively. These have all been incorporated in the following list. A few explanatory words are appended :

When the age of a party was alleged to be 21, of course the meaning was that the party was of full age, and not necessarily that the exact age was 21. "St. K." simply means that the party had been residing for at least four weeks within the jurisdiction of St. Katherine by the Tower. "Mariner" was generally equivalent to master-mariner. "St. George, Middlesex," may probably be taken to mean St. George-in-the-East.

ABERNETHY, Mary (see Pollmann, John William).

ADAMS, George, bachr., 24, St. K., surgeon, and Sarah Agnes Johnston, spr., 22, St. Lawrence Jewry, London. He signs bond and allon. 8th December, 1778.

ST. KATHERINE'S MARRIAGE LICENCES.

ADAMSON, William, bachr., 21, St. K., mariner, and Mary Noble, spr., 21, St. K. He signs bond and allon. 16th January, 1802.

ADCOCK, Mary (see Haiser, John).

AHOS, Thomas, bachr., 21, St. Paul, Shadwell, Middlesex, carpenter, and Mary Furlong, widow, St. K. He signs (by mark) bond and allon. 4th August, 1800.

AITKENHEAD, Charlotte (see Orkney, Alexander).

ALLEN, James, widower, St. Clement Danes, Middlesex, gent., and Elizabeth Lewis, spr., 21, St. K. He signs bond and allon. 21st October, 1783.

ALLISTON, Francis (see Demer, Casper).

AMORY, Mary (see Baines, James).

AMOS, Catherine (see Holmes, Thomas).

ANDERSON, John, bachr., 21, St. K., and Mary Elliott, spr., 21, St. K. He signs bond and allon. 16th November, 1790. Mary (see Robertson, Thomas).

ARCHER, Sarah (see Buchanan, George).

ARIS, John, bachr., 30, St. K., mariner, and Ann Sneed, widow, St. John, Southwark, Surrey. He signs bond and allon. 30th September, 1774.

ARMITSTEAD, James, bachr., 21, St. K., shipwright, and Sarah Corbett, spr., 21, hamlet of Poplar, Middlesex. He signs bond and allon. 8 October, 1770.

ARNOLD, James, widower, St. Nicholas, Rochester, Kent, victualler, and Margaret Watson, widow, St. K. He signs bond and allon. 30th March, 1770.

ARROWSMITH, Richard, bachr., 23, St. K., mariner, and Sarah Woodman, spr., 22, St. K. He signs bond and allon. 5th December, 1769.

ARVIN, John, bachr., St. K., and Mary Pickering, widow, St. Botolph, Aldgate, Middlesex. Note of marriage licence, 6th February, 1698, peculiar "St. K. Act Book," fol. 2.

ASHTON, Ann (see Braid, Thomas).

ATKINSON, Ann, (see Robinson, William).

ATKISON, Sarah (see Hayne, Henry).

AXE, Ann (see Griffiths, Owen).

AXX, Mary (see Temple, John Crawley).

BAGGERLERY, John, bachr., 30, St. John, Horsleydown, Surrey, mariner, and Catherine Holmes, widow, 30, St. K. He signs (with mark) bond and allon. 16th September, 1761.

BAILEY, Eleanor (see Jones, William). Mary (see Sanford, Philo).

BAINES, James, bachr., 23, St. K., tin plate worker, and Mary

ST. KATHERINE'S MARRIAGE LICENCES.

- Amory, spr., 21, St. John, Wapping, Middlesex. He signs bond and allon. 13th May, 1765.
- BAIRD, John, widower, St. Clement Danes, Middlesex, goldsmith, and Mary Bickham, widow, St. K. He signs bond and allon. 6th September, 1782.
- BAKER, Norrison, widower, St. K., mariner, and Mary Barker, spr., 21, St. K. He signs bond and allon, 7th August, 1761.
- BAKER, Jacob, bachr., 21, St. K., gentleman, and Catherine Warren, spr., 21, St. K. He signs bond and allon. 5th March, 1792.
- BALLEN, Christopher, bachr., St. K., and Elizabeth Richardson, widow, St. K. Note of marriage licence, 10th August, 1699, "St. K. Act Book," fol. 5.
- BANKS, William, widower, St. Andrew in the University of Cambridge, and Margaret Wray, spr., 21, St. K. He signs bond and allon. 11th June, 1776.
- BARKER, Mary (see Baker, Norrison).
- BARLOW, Hales (see Chandley, John).
- BARNET, Esther (see James, David).
- BARRON, Lanslot, bachr., 21, St. K., mariner, and Margaret Taylor, spr., 21, St. Paul, Shadwell, Middlesex. He signs bond and allon. 8th October, 1787.
- BARTLETT, Mary (see Butler, John).
- BATTIN, Samuel, bachr., 21, St. Margaret Moses, London, mariner, and Maria Johnson, spr., 21, St. K. He signs bond and allon. 12th December, 1755.
- BAYLETS, Rudolph, bachr., 21, St. K., mariner, and Mary George, spr., 21, St. K. He signs (with mark) bond and allon. 21st October, 1779.
- BEAL, Samuel, bachr., 21, St. Mary at Hill, London, mariner, and Mary Huntingford, spr., 21, St. K. He signs bond and allon. 23rd July, 1771.
- BEAN, Isabella (see Robertson, George).
- BECK, John, bachr., St. K., and Elizabeth Canady, spr., St. K. Note of marriage licence, 15th July, 1699, "St. K. Act Book," fol. 4. Salley, otherwise Susannah (see Gerwick, Friederich).
- BELANEY, Thomas, bachr., 21, St. K., mariner, and Elizabeth Drummond, spr., 21, St. John, Wapping, Middlesex. He signs (by mark) bond and allon. 15th September, 1791.
- BELL, Elizabeth (see Oliver, John).
- BENBOW, Mary Ann (see McGuire, John).
- BENNETT, John, bachr., 21, St. K., gentleman, and Elizabeth Busby, spr., 21, Milton, Kent. He signs bond and allon. 20th January, 1795.

ST. KATHERINE'S MARRIAGE LICENCES.

BENSON, Patience (see Cleve, Vincent).

BERG, Daniel, bachr., 35, St. K., baker, and Catherine Nagelin, spr., 32, St. Botolph without Aldgate, Middlesex. He signs bond and allon. 4th October, 1791.

BICKHAM, Mary (see Baird, John).

BIDAL, Francisco, bachr., 22, St. K., mariner, and Elizabeth Dickenson (Dickson, in allon.), spr., 21, St. K. He signs bond and allon. 11th November, 1760.

BIGGS, Sarah (see Horsman, Thomas).

BIGNELL, Catherine (see Wilde, James). Frances (see Dickman, Richard).

BILL, James, bachr., 22, St. K., mariner, and Elizabeth Brassett, spr., 16, daughter of Thomas Brassett, of St. K., watchmaker, by his consent; James Bill and Thomas Brassett sign bond and allon. 2nd March, 1790.

BISHOP, Meridith, bachr., 21, St. Mary Magdalen, Bermondsey, Surrey, gentleman, and Elizabeth Wollstonecraft, spr., 18, St. K., daughter of Edward John Wollstonecraft of Langharne, co. Carmarthen, gentleman (his written consent appended). Meridith Bishop, of St. K., and Edward Wollstonecraft, son of the said Edward John Wollstonecraft, sign bond and allon. 19th October, 1782.

John Crompton, bachr., 21, St. K., distiller, and Mary Sparks, spr., 21, Malden, Essex. He signs bond and allon. 28th March, 1799.

BLACK, Sarah (see Campbell, James).

BLACKLER, Robert, bachr., St. K., and Ann Weston, spr., St. Saviour's, Southwark, Surrey. Note of marriage licence 11th February, 1698, "St. K. Act Book," fol. 2.

BLADWORTH, Hannah (see Smith, Anthony).

BLAIRE, Margrey (see Bullmur, John).

[To be continued.]

HOBBAYNE'S CHARITY: WHETHER THE VILL BY THE NEW BRENT FORD WITHIN THE PARISH OF HANWELL IS ENTITLED TO SHARE IN IT.

BY MONTAGU SHARPE.

[Continued from Vol. III., p. 316.]

THE manor and parish of Hanwell were coterminous, we are told, until the little manor of Boston was subinfeudated from it about 1280, ten years before *Quia emptores* put a stop to subinfeudation, but the division did not affect the parish still under the cure of the rector (Section 12). The manorial area of Boston was, in later years, adopted as convenient for poor law and chapelry purposes.

(14) Therefore for close upon 130 years after Hobbayne surrendered his land, the poor from all parts of the parish must have benefited from that gift, the parishioners being relieved *pro tanto* as regards the poor as well as in the maintenance of the church fabrics; though possibly in 1577, when the curacy commenced, the onus of repairing the chapel was thrown upon New Brentford, with a corresponding relief as to the mother church.

(15) In the light of the known facts above stated, and the deductions I have ventured to draw, and fairly so I hope, the order of the Commissioners in 1612 is difficult to understand. They did not possess the powers given under more recent Statutes to apportion the charity (Section 25), and no evidence is given to show why they disregarded the facts found by the jury. They were to draw up their order upon the verdict of the jury, who were specially charged to find what were the uses and intents of the donor or founder of the charity, and their order was not to be repugnant to such intention (Section 12).

(16) Thrice did the rolls show that the charity was for the benefit of the parish, when parish had but one signification. The inquisition further shows that in 1612, still before the New Brentford poor law parish was created, as its account book shows, the benefits of the charity had been employed for years past within the parish. This was the verdict, and it is very clear:

“The jurors also say and present that the profits of the land have been converted and employed for divers years now last past to the

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reparation and maintenance of the parish church of Hanwell, and to relieve the poor and other charitable works within the said parish." (Section 14.)

The Commissioners agreed with the jury that Brightridge had rightly described the uses, but differed with them as to the area benefited.

I cannot understand why the Commissioners went out of their way to ignore one of the facts found, and to deliberately substitute the word "town" for "parish," thereby introducing an unmistakable limitation which was repugnant to the recorded intent of the founder. If the juries meant anything less than the ancient parish area, why did they not use the word "town," or the obvious one to hand, viz., "manor," which would have exactly suited their purpose if they intended to exclude New Brentford, for the manors of Hanwell and Boston (which was New Brentford) made up the parish of Hanwell.

(17) Now this ill-chosen word "town" can be read in three ways:

(a) From the Kensington case (Section 26) "town" might be synonymous with "parish." (b) If "town" was, then, to designate merely the inhabited parts round the parish church having no ascertained metes and bounds, it would have excluded the detached eighty-four acres two miles distant, and perhaps other lands then waste or remote from the inhabited parts. If this was so intended, then this detached portion, which to this day is civilly and ecclesiastically part of Hanwell, must now be held to be excluded from the benefits of the charity.* (c) If "town" was used in a legal sense it is bad, for Hanwell was a Domesday parish, and even with New Brentford carved out of it, Hanwell still remained a parish and not a town, corporate or otherwise. There never was a "town of Hanwell" within the parish of Hanwell. (See Sir E. Coke's distinction, Section 24.)

(18) In 1683 a complaint was made to the then Commissioners that the rents were being applied to repairing charity property, but the dispute was amicably settled. The Commissioners however by their order created official trustees, and altered the residue clause making provision in the first place for poor children before relief was to be given to poor persons (Section 15). Again no evidence was given on which this change was based.

(19) In 1786 the trustees, in choosing as new trustees two inhabitants of the "town" in pursuance of the order of 1683, mention the house of the lord of the manor of Boston (which stands to this day within New Brentford) as within the parish of Hanwell. If

* This district is now likely to be built over, two railways being constructed there.

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"town" was by the decrees to mean something less than the ancient parish area, here is evidence that the residence of the new trustee within the township of New Brentford was yet within the "town" of Hanwell. Confusion indeed! (Section 18). The trustees were especially considering the point in connection with the Rev. Dr. Glass, who had qualified as a parishioner.—See also (Section 20) recitals of leases in the years 1776, 1796 and 1805, 1837, and 1871.

(20) As to the order of 1612, I think it probable that the new Poor Law Statute had not been working smoothly in the parish, and so the justices were determining to divide it (query as to the legality of this) for poor law purposes on the ground that New Brentford had sufficiently become a "parish by reputation" for this purpose. The Commissioners hearing what was going to happen, and knowing that New Brentford was the wealthier portion, and therefore better able to raise collections for relieving its own poor than the remainder of the parish, they, with a laudable desire to equalize matters, excluded New Brentford from the charity by limiting its benefits to what they called the town of Hanwell, meaning thereby the remainder of the parish of Hanwell.

There the matter has remained ever since, unquestioned and unthought of, till, after the lapse of nearly three centuries, the question has been incidentally raised by reason of the desire of the Hanwell District Council to appoint trustees in lieu of the churchwardens and overseers.

(21) But, unless there was some evidence not recorded in 1612 that Hobbayne, or even usage during the century and a quarter after his decease, had limited the benefits of the charity so as to exclude New Brentford, it appears that the Commissioners had no power to so limit the charity; and I much doubt whether acquiescence for years even would make it valid. The evidence that has been recorded and the finding of the jury, coupled with the facts disclosed by the Redman's bequest, and by other light which I have been able to bring to bear upon the question, all point to the opposite conclusion. Indeed the deliberate use of the word "town" instead of "parish" would alone demand some explanation. Assuming that the Commissioners had possessed a power to apportion the charity, where was the evidence that the vill of New Brentford had never enjoyed any benefits in the early days of the charity?

(22) There are these further points which I should mention. If the charity was given to, and was attached to the ancient parish, it could not afterwards be limited to a portion of that parish without some adjustment. If New Brentford in 1612 could afford to forego its rights, or there was no influential "Hawley" to uphold

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them, it did not necessarily lose them for ever. If the charity was once attached to that ancient parish area, no subsequent change or division of the area, whether for civil, ecclesiastical, or other purposes, would affect it, though it might become desirable to apportion the charity in order that it might be better administered within such new divisions.

FROM THE SECOND REPORT.

WHETHER THE VILL BY THE NEW BRENT FORD IN THE ANCIENT PARISH OF HANWELL, MIDDLESEX, IS ENTITLED TO SHARE IN HOBBAYNE'S CHARITY.

29.—The Charity Commissioners having intimated that "fuller information is desirable, especially with regard to the ecclesiastical status, past and present, of the chapelry of New Brentford," I have obtained the following additional evidence from sources outside the parish.

30.—THE VILL OF NEW OR WEST BRENTFORD, IN THE PARISH OF HANWELL, HUNDRED OF ELTHORNE.

(Continuation of Sections 7, 8, and 11.)

A.D.

780. Cal. Sax., 235-6, Bregantforde is referred to.
781. Cod. Dipl., 1091.
950. Mention of Hanwell in a Saxon charter of St. Dunstan.
998. It is related in a charter of Æthelred that one Ælfwine mortgaged eight mansas of land in Hanwell to St. Dunstan for thirty pounds of silver, in order that he may travel to Rome. Ælfwine on his return, being unable to redeem, St. Dunstan gives the land to the monastery of Westminster, subject to its use by Ælfwine for his life.
1016. Edmund Ironside, son of Æthelred, fought the Danes at the Brent ford, where he put them to flight. He was shortly afterwards murdered there by his brother-in-law, Edric Streone.
1066. Edward the Confessor confirms a donation of land and the advowson of Hanwell to the Abbot of Westminster by his predecessor, King Æthelred. A "mill," *inter alia*, is mentioned.
1281. Letters patent granted to Nicholas de Northampton, sheriff of Middlesex, to gather aid for building a bridge at the Brayn ford. A like grant in 1322, 1375, 1380, etc.
1294. *Quo Warranto*.—The Abbot of Westminster claimed certain rights in the manors of Greenforde and Hanwell and of Breynford, *inter alia*, amendment of assize of ale and bread, market and fair and gal-lows in Breynford, but not view of frankpledge there. (Section 31.)

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1294. *Quo Warranto*.—The Prioress of St. Helen's, Bishopsgate London, claims view of frankpledge, amendment of assize of ale and bread, in her manor of Braynford. (Section 31.)

1400. R. de Grafton instituted to Hanwell cum capella de Brentforde.

1546. *Chantry Certificates*.—Sir Thomas Cheney is parson at West Brentford with 120 houseling people, also at Hanwell with fifty-three houseling people. (Section 31.)

1567. Jerome Hawley, of Boston House, by letters patent takes remainder of lease of the West Brentford manor, market, etc., leased in 1535 to John Rollesley. The market was held on land adjoining the "Crown" in West Brentford, in the parish of Hanwell. (Section 32.)

1573. Jerome Hawley and W. Brightridge with others admitted feoffees of Hobbayne's Charity. (*Hanwell Manor Rolls*.)

For the past 216 years divers rectors of Hanwell mentioned in the bishops' registers as instituted to Hanwell cum capella de Brentford, or West Brentford. (Section 33.)

1584. Dispute tried in Exchequer Court whether the Hame (New Brentford) was in the parish of Isleworth or Hanwell.

Reference to a former suit between the vicar of Isleworth and the parson of Hanwell. Brentford described as within the parish of Hanwell, where the mother church is. (Section 32.)

1650. *Survey of Livings*.—Presented in both reports on Hanwell and New Brentford that New Brentford should be made a parish of itself.

1664. The butts, waste, or common of the manor of New Brentford conveyed by J. Goldsmith, the lord, to Wm. Parish. (*Faulkner*.)

1707. Chappelwardens prosecuted for not delivering the keys of the Brentford "chapple" to the rector of Hanwell.

1708. Newcourt, in *Repertorium Ecc. Lond.*: "It is notorious that New Brentford belongs to the parish of Hanwell." (Section 34.)

1714. Rogerson, rector of Hanwell, sues lord of the New Brentford Manor for tithes, offerings, and dues arising within New Brentford, by right of his cure. The Court of Exchequer orders the same to be paid to the rector. (Section 36.)

1723. *Queen Anne's Bounty*.—The chapel of ease augmented, and curate thereby made a corporation sole.

1744. Bishop of London writes, "The chapelry must be severed, and portion of tithes settled." (Section 38.)

1747. *Queen Anne's Bounty*.—Augmentation and apportionment of tithe between rector of the mother church of Hanwell and the curate of the chapelry. (Section 38.)

1786. J. Bacon, writing in 1786 in the "*Liber Regis*," says: "New Brentford Chapel, formerly in parish of Hanwell." (Section 34.)

1796. Indenture between James Clitherow (a Hobbayne feoffee), of Boston House, in the parish of Hanwell, within the township of Brentford, and others, granting a messuage for a workhouse for the poor of the township. (Section 35.)

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1805. Deed enrolled in Chancery between the chapelwardens of New Brentford, in the parish of Hanwell, whereby a house is granted for the use of the curate of New Brentford. (Section 37.)
1816. Inclosure Act award for Hanwell Manor. N.B.—The common lands in Brentford Manor were conveyed in 1664 (*v. supra*).
1836. £60 of tithe commutation from New Brentford settled on rector of Hanwell.
1878. New scheme reorganizing the charity.
1900. New Brentford children to compete for exhibitions given by Hobbayne's Charity by order of the Charity Commissioners.
1901. Public inquiry as to the charity held by the Charity Commissioners.

31.—ASSIZE ROLL No. 543, M. 51.

1294. Pleas of juries and assizes before John de Berewyk and his fellows, justices in Eyre, at Stone Cross, in county Middlesex, from the day of St. Martin, in fifteen days, in the 22nd year of King Edward, son of King Henry (A.D. 1294).

THE HUNDRED OF ELETHORNE.

As for the liberties, they (the jury) say And that the Prioress of St. Helen, London, claims to have view of frankpledge, and amendment of the assize of bread and ale broken, tumbrell and waif, in her manor of Braynford Therefore the sheriff is commanded to cause them to come, etc.

Afterwards the said prioress comes by her attorney and says that she and her predecessors have had the said liberties in their said manor from time immemorial, and she prays that this may be inquired into, and John de Mutford, who follows for the King, likewise. And the jury say that the said prioress and her ancestors from time immemorial have used the said liberties in their said manor of Braynford without any interruption: therefore the said prioress as to this shall go without a day, saving the right of the King, etc.*

PLEAS DE QUO WARRANTO FOR THE COUNTY OF MIDDLESEX.

(22 EDW. I., ROLL 39.)

1294. The Abbot of Westminster was summoned to answer the lord the King by what warrant he claimed to hold pleas of the Crown, and to have free warren, market, fair, toll, gallows,† the chattels of condemned persons and fugitives, free prison, fines, redemptions, amerciaments of his men and tenants, return of writs, amendment of the assize of bread and ale broken, etc., in Eye, Tedington,

* By the Statute of Gloucester, 6 Edw. I., 1278, all who claimed franchises were to appear before the King's justices and show *quo warranto* they obtained them.—M. S.

† Gallows Bridge, within New Brentford, is well known locally.



A vanished scene in the Uxbridge Road, Hanwell.

On the left stood twelve Hobbayne Charity Cottages, and the stocks by the corner of the wall.

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Knythbrig', Greneford,* Chelcheheshe, Breynford, Padynton, Yven-eye, Lalham, Hamstede, Echleford, Stanes, Halgford, Westburne, Scheperton, and the vill of Westminster.

The abbot said that Eye, Knythbrig', Chelcheheshe, Breynford, Padynton, Hamstede, and Westburne are members of the vill of Westminster, and that Yvenye, Lalham, Echeleford, Halgford, and Scheperton are members of Stanes; and that in Westminster and Stanes and their members, and also in Tedynton and Greneford, he claimed to plead all pleas that the sheriff of the King pleaded in the county court, except appeals and outlawries. And he said that King Henry III. gave to God and the church of St. Peter at Westminster, and to the monks there serving God, and their successors, all their tenements, and he commanded that they should hold them with all liberties and free customs and acquittances, with soka and saka [holding courts], toll [duty on imports], and them, infangenthef [jurisdiction over thief caught on land], utfangenthef [thief captured away], wyse geldyef, hamsok [fine for drawing blood], infang' forefang', sythwyte, flythwyte [fine for neglecting military service], angwyte, leyrwyte, flemenewyte, and flemenefremthe [escape from prison, murder, theft, and the fine which belongs to murder or theft and forestalling]. And he showed the charter of the said King which witnesses the same. Wherefore he said that by the grant aforesaid he claimed to have pleas of the Crown and gallows by the same warrant that he had infangenthef, etc. The abbot further claims view of frankpledge, [combinations of ten men as security for their several good behaviour] etc., everywhere except in Breynford, where he claims nothing thereof, etc.—Judgment postponed.

CHANCERY CERTIFICATES.

(Per Rev. G. Hennessy.)

1546. *Parish of Hannewell*.—One Hopkyns gave to the church for the maintenance thereof one messuage and eight acres in Hannewell, in the tenure of John Waylam, paying yerely, 20s.; to the Buschupe of Westminster in quit rent, 7s. 8d.; and there remaineth for the King's use, 12s. 4d. Ther is of howseling people within the said parische 53; Sir Thos. Cheney is parson ther, and the yerely value of his parsonage is £20, who findeth a priest to sarve the cure.

Parish of West Brayneford.—John Redman gave unto the said church towards the salary of the priest to mynester the Sacrament, and for a yerely obite, lands and tenements in West Brayneforde, paying yearly, £4 17s. 4d.; to Master Rouseley for quit, 5s.; in quit of my four acres, 8d.; spent at the obite, 6s. 8d.; to the ministers for their expenses, 1s. 6d.; towards the priest's salary, £3 9s. 4d.; and there remaineth for the King's use, 12s. 4d. There are of housling people

* The manor of Greenford and Hanwell. It appears that the abbot and the prioress each claimed assize of bread and ale in Brentford, showing a common title.—M. S.

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within the said parische 120; Sir Thomas Cheney is parson of the said church.

HANWELL MANOR ROLL.

1573. On the original manor roll, written in Latin, it is recorded, *inter alia*, that two juries were enrolled for the manor courts, one for Hanwell, and the other for Greenford. The jury say that Britridge held land in Hanwell, and he is named manorial constable. The next paragraph relates to private land. The Hobbayne paragraph follows, and Mr. W. J. Hardy, the record agent, has certified as follows: "The words 'parochia prædicta,' 'parish aforesaid,' must, refer to Hanwell, the last place mentioned on the roll—I can see no other possible inference."—(Signed) W. J. Hardy, 3rd August, 1901.

32.—CHANCERY PROCEEDINGS, ELIZABETH, H., BUNDLE 22, No. 34.

After 1567. Complaint of Jerome Hawley,* of Burston, county Middlesex: About thirty years ago Oliver Lord St. John, and his wife Agnes, were seized in right of the said Agnes of a messuage and land called the "Crown" in West Brentford, in the parish of Hanwell.

The Prioress of St. Helen's, Bishopsgate, in right of her said priory, was seized of the manor of Burston and Brentford, and of the market and fair there; these, in 26 Henry VIII. (1535), were leased to John Rollesley for eighty years. The market used to be held in the streets of Brentford, which, from their narrowness, were very inconvenient for this purpose. The market fell into decay till Hugh Easton endeavoured to restore it, and employed the "Crown," and land adjoining, as the market place. Easton surrendered to complainant, who surrendered his rights to the Queen, who by letters patent in the ninth year of her reign (1567) leased to the complainant the manor, rents, and market for forty-eight years, the remainder of the lease granted by the prioress in 1535.

Lady Anne Gresham, who had the inheritance of the reversion of the manor of Burston, endeavours to obstruct complainant.

EXCHEQUER DEPOSITIONS, 26 ELIZ., EASTER, No. 6.

1584. *Wilkes and Beforrest v. Jherom Hawley*.—Depositions in a suit about land called the Hame, abutting on Brentford Bridge. The dispute seems to have been as to whether the Hame was in the parish of Isleworth or parish of Hanwell.

1585. *Jovis, quinto die Novembris*.—Ordered that defendant shall have and continue in the quiet possession of the said ground in controversy until better title shall be showed by the plaintiff.

From the Depositions in the above suit.

1584. William Brittridge, of Hanwell, in the county of Middlesex, husbandman, aged eighty-seven years, deposes:

* This Jerome Hawley was a Hobbayne feoffee in 1573 (*vide* Section 14). We now find that he was living at the Manor House in New Brentford.

HOBBAYNE'S CHARITY.

That he knows the piece of waste ground called the Hame, and has known it for eighty years and more. That the said piece of waste ground lies in the parish of Hanwell and Brainford, and that the Prioress of St. Ellyns in London was owner thereof, as far as he thinketh, and the parishioners of Hanwell and Brainford have taken the profits thereof during the time of his remembrance. That the said parcel of ground has been accounted and taken to be within the parish of Hanwell and Brainford for about fifteen or sixteen years past. He did see the procession and perambulation of the parishioners of Hanwell and Brainford compass about the said Hame in the Rogation week.*

Richard Streate of Heston, county Middlesex, husbandman, aged sixty-two years, deposes :

He never knew but that the said Hame lay in Brainford, in the parish of Hanwell, and that he does not know who are owners of it, but thinks the Queen is owner thereof, and that he never knew but that the inhabitants of Brainford took the profits thereof. That he never knew but that the said Hame was taken to be within the said parish of Hanwell by the accustomed perambulations.

Johan Adams, wife of Michael Adams, of Old Brainford, county Middlesex, tyler, aged seventy-eight years, deposes :

That she never knew otherwise but that the said parcel of ground called the Hame lay in Brainford, within the parish of Hanwell, but who have been owners thereof she cannot certainly depose, except it be the mother church of Hanwell, but the inhabitants of Brainford have taken the profits thereof during her remembrance. That so far as she knows the said Hame lies in the parish of Hanwell. That she does well remember that in Queen Mary's time she did see in the Rogation week in one year the procession of the parish of Isleworth come to a cross standing upon Brainford Bridge and say a gospel there in one of the said Rogation days, and that one other day in the same Rogation week the procession of Brainford did come to the same cross and said a gospel there.

Robert Feasey, of Kingston-upon-Thames, aged sixty-two, deposes :

That he did know that one Pilkington, being bailiff to the Abbess of Syon, did cause a "cookinge stoole" to be set up in the said Hame as parcel of the possessions of the Abbess of Syon ; and further, that the inhabitants of Brainford, having occasion to set up a pound, were fain to set up the said pound hard by St. Laurence House, being on this side the said Hame, but that they would not enterprize to set their pound in the Hame because it was none of theirs, and that the fishing in and about the said Hame did appertain to the Abbess of Syon ; and further says that there was one Mr. Wyndstore, being steward (in Queen Mary's time) to the Abbess of Syon, holding a law day at Isleworth for the said abbess, there came one Mr. Dove, of Brainford, and entered into some speech on the behalf

* W. Brightridge was admitted a Hobbayne feoffee in 1544 and 1573.—M. S.

HOBBAYNE'S CHARITY.

of the inhabitants of Brainford for the said Hame, and thereupon Mr. Wyndsore showed him a court roll, and bade him go seek an "east" hame, for he should have no west hame there, whereupon Mr. Dove went away with that answer and left his "brablinge," and by reason of all this thing this deponent is verily persuaded that the said Hame belongs to the Abbess of Syon.

Walter Button, of Isleworth, aged seventy-six, deposes :

That the perambulations, whenever he was present, were performed by the parishioners of Isleworth about the said ground quietly and without any interruption, saving that once, in Queen Mary's time, they were prohibited and stopped upon the bridge by the parishioners of Brainford, by reason whereof they were forced to turn back again without finishing their said perambulations.

That upon the aforesaid interruption, variance and controversy in law grew between the vicar of Isleworth and the parson of Hanwell, but what fell out thereof he cannot tell. That he has heard it reported that King Henry VIII., coming through Bramford, demanded of one Redman, being then the King's free mason, and dwelling in Brainford, why they had no butts made by the highway, whereupon Redman answered they had no convenient place; to whom the King replied, "Why do you not set them there?", pointing to the said Hame, and Redman answered, "We may not do so, because it is not within our parish." "Why," quoth the King, "we command you to set up a pair there, and see who will pluck them down." And so they were set up there.

Walter Fylde, of Hounslow, husbandman, aged eighty years, deposes :

That about thirty-six years past, or more, he heard one John Harper, servant to one Pylkington, bailie for the Abbess of Syon, of her manor of Isleworth, say that he, the said John Harper, by the appointment of the said Pylkington, his master, did fell down certain elms growing on the east side of the said Hame on the bank by the house late called St. Laurence Almshouse, and carried the same trees home to Syon House to the use of the abbess; and further, he does remember that there did sometimes stand a "cokinge stoole" upon the "middest" of the Hame, over a pool there, and that one called Mrs. Tottersall, being at that time an inhabitant of Isleworth, was by the parishioners of Isleworth brought to the said "cookinge stoole" and ducked there in the said pool for a scold.

REPORT BY THE MAGISTRATES, RESPECTING THE PUBLIC

BRIDGES OF THE COUNTY OF MIDDLESEX.

(Ordered by the Court to be printed 22nd Nov., 1825.)

Page 79. The Thames divides Middlesex and Surrey, passing by the following parishes in Middlesex: Twickenham, Isleworth, Hanwell, Ealing, Chiswick

Page 298. Brentford Bridge is on the road between Brentford and

HOBBAYNE'S CHARITY.

Hounslow, over the river Brent, between the parishes of Hanwell and Isleworth.

[N.B.—See plan on next page.—M. S.]

33.—FROM THE BISHOP OF LONDON'S REGISTER.

(Per Rev. G. Hennessy, B.A.)

1334. John de Thiryngdene, vicar of Romenal, exchanges with Thos. de Ellerker, rector of Hanwell cum capella de Braynford, the Abbot of Westminster patron.*

1400. R. de Grafton instituted to church of Hanwell with the chapel of Burntford, on resignation of John Lovene.

The following are instituted with the chapel of Braynford :

1457. Gerrace Temcester (Kempe, 54).

1478. Wm. Townely (exch.) (Kempe, 169).

1501. Thos. Squyre (Hill, pt. W., 39).

1515. John Howden (Fitz James, 62).

1530. John Cletton (ad. by V. Gen.) (Tweksley, 6).

1546. Sir Thomas Cheney, Hanwell and Brentford (Chantry Cert., 1546).

1548. John Fuller, with the chapel of West Braynford (Bonner, pt. Thuleby, 246).

Thenceforward, till 1570 the institutions are "Hanwell with the chapel of West Braynford"

1570. Hanwell with Braynford (Grindall Register, May 18).

1573, 30th July. Sequestration of Hanwell cum capella de Braunforde to John and Thos. Wylkyn, parishioners, because John Longe has deserted and left the parish destitute.

1654. Rowland Stedmant† admitted rector July 11th—patron, Cromwell.

34.—FROM NEWCOURT'S REPERTORIUM, 1708.

1708. Hanwell cum capella de Brentford annexa, p. 626.

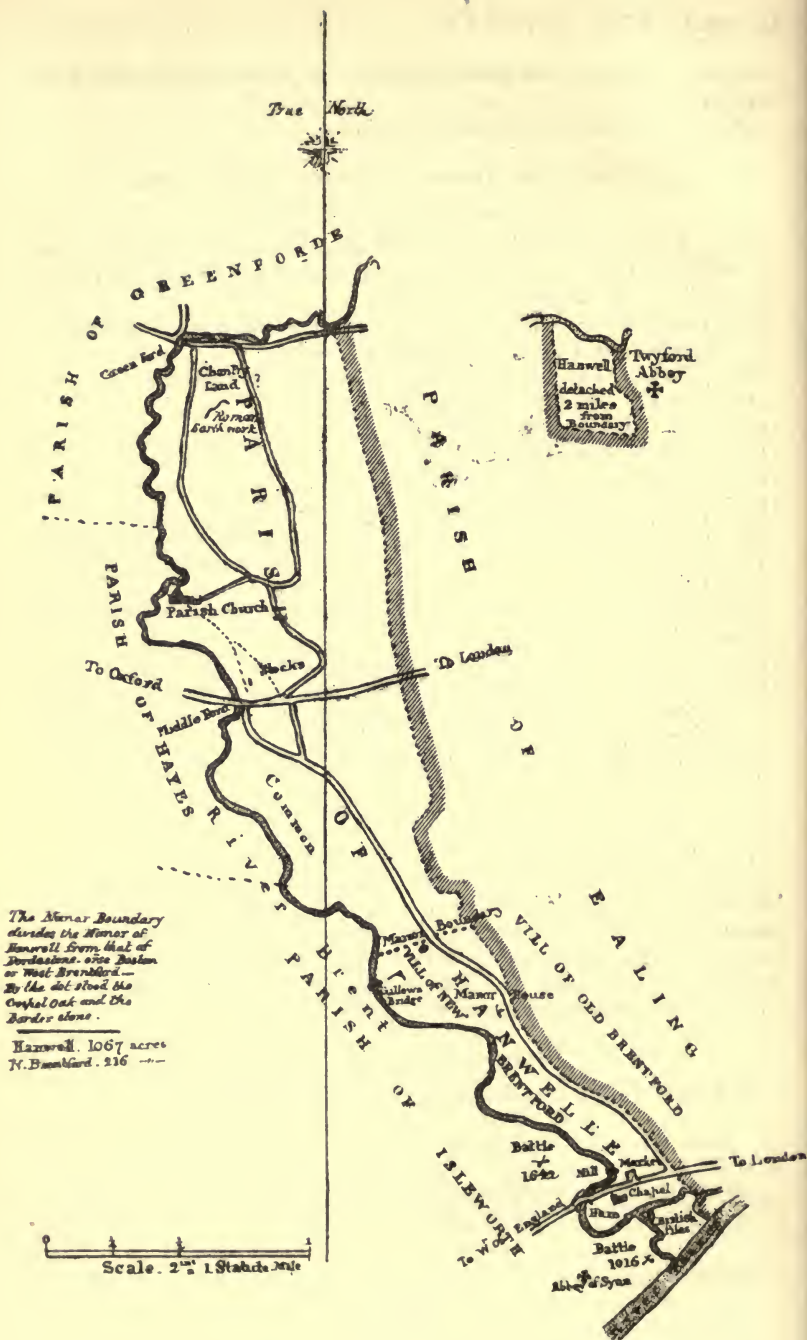
As for Brentford, it is about two miles from the mother church of Hanwell . . . for it is notorious that New Brentford belongs to the parish of Hanwell, and that the chapel there is a chapel of easement to the church of Hanwell, and so hath been for these 360 years and more, for John de Thorynden was instituted to the church of Hanwell with the chapel of Brentford thereunto annexed in 1335.

FROM "LIBER REGIS," BY J. BACON, 1786.

New Brentford, a chapel formerly in the parish of Hanwell.

* Referred to by the Court in its judgment, *Rogerson v. Clitherow* (Section 36).—M. S.

† Stedman and Cromwell appointed Abriel Borfett to New Brentford in 1657. (See Section 9.)—M. S.



HOBBAYNE'S CHARITY.

FROM NOVUM REPERTORIUM ECCLESIASTICUM PAROCHIALE
LONDINENSE, 1890.

(Rev. G. Hennessy, B.A.)

Hanwell rectory was of old, with the chapel of West Brentford annexed, in the gift of the abbot and convent of Westminster, and so continued until that abbey was turned into a bishop's seat by Henry VIII., 1540, when he gave the advowson of the rectory and parish church, with the chapel of Brentford annexed, and the appurtenances, to the Bishop of Westminster. But that bishopric being dissolved by Edward VI., Queen Mary, by letters patent in the first year of her reign, gave the manor of Hanwell, the advowson of the rectory with the chapel of Brentford, to Edmund Bonner, then Bishop of London, and to his successors in that see. Edward the Confessor, by charter 1066, confirmed to the church of Westminster no less than eight hides in Hanwell.

35.—FURTHER REPORT OF THE COMMISSIONERS FOR INQUIRING CONCERNING CHARITIES, 1820.

Page 347. 1530. 15th February, 20 Henry VIII. Joan Redman, West Brentford. After further stating that the administration of Divine service and of the Sacraments in the church of West Brentford was commodious to the inhabitants of that place, their parish church of Hanwell being distant two miles, and that sixteen pence weekly had been granted among the said inhabitants towards the stipend of a priest to administer the same, which had been to them chargeable and painful, especially to the poor men (See also Section 8.)

JAMES CLITHEROW'S GRANT, NEW BRENTFORD.

1796. 19th February. Indenture between James Clitherow the elder, of Boston House, in the parish of Hanwell, within the township of Brentford, esq. . . . and five others, all inhabitants of New Brentford. The messuage which had been used as a workhouse granted in trust to be occupied by the parish officers of the township or chapelry for the reception of poor persons maintained at the expense of the township out of the rates

HARLEIAN MS., BRITISH MUSEUM, No 60.

1327. The church at Hanwell cum capella de Brentford rated at ten marks.

PRESENTMENT AS TO ECCLESIASTICAL BENEFICES. (LAMBETH MS.)

1650. Hanwell.—We present that our parsonage is presentative has twenty-five acres of glebe is worth £100 per annum, out of which Mr. Richard Sprigge, presented by Mr. Wm. Clarke, allows Mr. Wm. Cooke, a former incumbent, £18 per annum, and to Mr. John Bennett (who has no profit belonging to his chapel save only £3 a year)

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£18. We humbly conceive it fit and pray that the chapel of New Brentford may be made a parish of itself. (See section 44.)

1650. New Brentford.—We present that we have a chapel of ease belonging to Hanwell which is two miles distant from the church, and that our town being a very great road and populous market town, is very considerable and fit, as we humbly conceive, to be made a parish entire of itself: and that Mr. Bennett, our present minister, settled amongst us by order of the honorable Committee for Plundered Ministers, piously officiates and observes all commands of Parliament.

36.—THE KEYS OF THE CHAPEL.

1707. At a vestry held the fifth day of November, 1707, in the chapel of New Brentford by several inhabitants of this town of New Brentford: "Whereas a dispute is arisen against ye auncient usage and custome of this towne in ye choice of a minister for to officiate in this chappel and also in the choice of the clerke of ye sd. chapple. And whereas a prosecution is comenced against ye present chapplewardens for ye not delivering up to ye rector of Hanwell the keys of ye sd. chapple which hath time out of mind been in ye custodye of the chapplewardens of this towne. It is therefore this day ordered that ye chapplewardens defend ye possession of ye sd. chapple and ye keyes thereof. And that they be indemnified in the defence and that all the charge and expense in such defence shall be borne by a rate in vestry." (Signed by the chapplewardens and other inhabitants.)

Memorandum (at foot of page): "These five last pages contain ye unjustifiable proceedings of Jonathan Townsend (a Dissenter) in favour of his cousin, Mr. Fox, ye whole illegal and could not prevail.—Jno. Le Hunt." "Mr. Le Hunt duly nominated to be curate of Brentford by Mr. Rogerson, rector of Hanwell, and thereupon confirm'd by ye bishops licence, opposed Mr. Fox and obliged him and ye clerke to quit their illegal pretensions." (*New Brentford Chapel Wardens' Account Book C.*)

EXCHEQUER DECREE BOOKS, SERIES IV., VOL. 20, FOL. 173.

1714. *Roger Rogerson, Clerk, v. Christopher Clitheroe.* Verdict 10th December, 1714.—Whereas said plaintiff, in Trinity term, 1713, exhibited his English bill into this Court against the said defendant, setting forth that in the year 1673 he was collated into the rectory and parish of Hanwell, in the county of Middlesex, with the chapele of New Brentford within the said rectory and parish of Hanwell. And the plaintiff and his predecessors, rectors of the said parish, have had and received, or ought to have and receive, all manner of tythes both great and small, and all oblations, Easter offerings, and dues whatsoever arising within the said parish of Hanwell and towne of New Brentford and tythable places thereof. That the defendant for twenty years next before the exhibiting of the said bill had been a parishioner of Hanwell, and for that time had and held several messuages and tenements there, which during that time had been constantly stocked with cowes,

HOBBAYNE'S CHARITY.

kine, sheep, horses, and other cattle, the tythes of all which ought to have been annually paid to the plaintiff in kind, or some composition for the same. That the defendant had likewise during the said time, upon the said premises, great quantities of corne, graine, and hay, the tythes of which corne, graine, and hay the plaintiff admits to have received. That the defendant during the time aforesaid had great quantities of hens, ducks, geese, piggs, pidgeons, and fish ponds, for which the plaintiff ought to have had yearly tythes in kind, or some satisfaction for the same. That the defendant ought to have paid the plaintiff Easter offerings for himselfe, wife, and children above sixteen years of age, and for his servants. That the defendant, during the said time, held one or more gardens and orchards within the said parish, producing yearly great quantities of all manner of fruites and herbes, which plaintiff ought to have had tythes in kind, or some composition for the same. That the defendant during the said twenty years depastured for hire within the said parish severall horses, and had annually great quantities of honey, for which the plaintiff ought to have had tythes in kind, or a composition for the same, which composition formerly used to be reduced to five pounds per annum, which composition and small tythes arising within the said chappelry the plaintiff usually allowed his said curate, to encourage him in the discharge of his duty. That the defendant, taking advantage of the plaintiff's not demanding of his said tythes and offerings, had refused to pay the same during the time aforesaid, wherefore the said plaintiff by his said bill prayed to be relieved.—Before the Right Honourable Sir Samuel Dodd, knight, Lord Cheife Baron, and the rest of the barons of this Court. Upon reading of an entry in a book entituled Bandoch, kept in the registrar's office of the Bishop of London, the rectory of Hanwell, cum capella de Brentford in the year 1335; and of the entry of the collation of Thomas Caper by Bishop Bonner unto the rectory of Hanwell cum capella de Brentford out of another book kept in the said office; and upon reading of the proofs in the cause: It is ordered and decreed by the Court that the defendant shall account with and satisfy the plaintiff the values of the small tythes of the things tythable which he, the said defendant, had within the parish of Hanwell and the towne of west Brentford, or the precincts of tythable places thereof, and for Easter offerings due from the defendant for five years next before the exhibiting of the plaintiff's said bill.

EXTRACTS FROM DEPOSITIONS OF WITNESSES ON BEHALF OF THE PLAINTIFF.

1714. Moses Boddicott, of New Brentford, in county Middlesex, grazier, aged about sixty-six years :

. . . . That the rector of Hanwell is entitled to the great tythes in kind arising within the town of Brentford and tytheable places thereto belonging.

John-le-Hunt, of New Brentford, in the county of Middlesex, clerk, aged about forty years :

HOBBAYNE'S CHARITY.

Saith that the town of New Brentford and chapel of New Brentford are always accounted in the parish of Hanwell, and further saith that it is expressly mentioned to be in the said parish of Hanwell in this deponent's licence for the curacy of the said chapel, and also in an instrument now produced and shown to this deponent at this time of his examination, bearing date the 24th day of September, 1707, whereby thirty-five of the parishioners of New Brentford aforesaid do protest against the other parishioners of the said town of New Brentford having a power to choose a minister in vestry for the said town in opposition to the just title of this deponent as being appointed by the complainant, their rector.

That he doth believe that it hath been usual and customary for the rector of Hanwell for the time being to provide and appoint a curate to officiate in the said chapel of New Brentford, because he, this deponent, hath been informed by Mr. Abell Borfett, clerk, who was curate there between forty and fifty years ago, that he, the said Mr. Borfett, was appointed chaplain of New Brentford by Rowland Stedman, clerk, then rector of Hanwell, and hath also been informed by Mr. John Franklin, who was likewise chaplain there between thirty and forty years ago, that he, the said Mr. Franklin, was appointed curate there by the complainant, then and now rector of Hanwell.

That the complainant, as rector of Hanwell, is entitled to the small and great tithes in kind arising and renewing within the said town of New Brentford, and titheable places thereof, and is also entitled to all oblations, obventions, offerings, and other dues from the inhabitants of New Brentford aforesaid. And this deponent further saith that he hath likewise received small tithes and offerings, or some composition in lieu thereof, from many of the inhabitants, even dissenters, of the said town of New Brentford; and particularly from Mr. Baker, a teacher in a dissenting congregation, this deponent received a guinea (after demand thereof) as a composition for his small tithes and Easter offerings. . . .

That he hath heard the defendant several times declare that his father paid the complainant eighteenpence as tithe for one pear tree near his house, the fruit of which the said defendant's father sold for fifteen shillings.

[To be continued.]

A BIT OF OLD CHELSEA.

By J. JEFFERY.

IN the middle and late in the forties there was situated about two doors from the King's Road entrance of Radnor Street, Chelsea, a small and gloomy *cul-de-sac*, which contained the doors of two private entrances. The one situated furthest from the road belonged to a roomy dwelling of eight rooms above the basement, which was known as the West London Literary and Scientific Institution. This institution boasted an extremely good list of honorary and ordinary members, amongst whom could be reckoned some of the most prominent and influential men of all professions. The institution's winter session commenced in October and ran on to about the end of March, during which period a scheme of fortnightly and monthly meetings would be carried out for the benefit of the roll of members and their friends. The entertainments would consist of concerts (vocal and instrumental), sketches, readings, soirées, etc., with an occasional gathering that would bring the whole collection of readers, lecturers, singers, and instrumentalists all together from 7.30 to 11.30 p.m. Members were admitted over the age of fourteen, and it was at about that age that I became a member of the body of subscribers, and enjoyed the privilege of mixing with the gatherings, which contained such men as Messrs. J. L. Toole, W. Hill (actor), G. Buckland, J. Parry, Hy. Russell; artists, Varley (water colour), Gillot (oils); Staunton, G. H. Rodwell, T. Faulkner, Phillips, Ball, Crouch, and many others whose names I cannot just now remember. Considering that I am writing of events that occurred at least fifty years ago, and that I have no data to help me as a reference, it is not to be wondered at that the least prominent among the *literati* should fade somewhat from the tablets of my memory; but it must be borne in mind that I was then very young, although now that I have reached that stage of life which suggests the coming of the sere and yellow leaf, I look back upon the past with regret, that I did not make more use of the benefits with which my acquaintance with the Institute favoured me.

In popularity Mr. J. L. Toole was lengths in front of the others. He came to Chelsea long before his famous "I-believe-you-my-boy" connection with Paul Bedford, of Adelphi fame. When I first knew him he was strictly an amateur, and a member of the Hackney Histrionic Society. He played with Hill, Smee, Howell,

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Graham, and many others. Upon one occasion, I remember, some light comedy was about to be performed at the Commercial Hall, a building that stood at the opposite corner of Radnor Street, when, being at a loss for one of her Majesty's lieges, whose duty it was to convey a foaming tankard of beer upon the stage, I was cast for the *rôle*. How well I bore my part may be gathered from the following account of the proceeding. I stood at the wings with the brimming pewter in readiness, my entrance being up a four-flight set of steps, and on to the front. I was fearful that I could not carry the quart pot without spilling some of its contents (which, by the way, was pure malt liquor, without arsenic), I therefore took a good pull before ascending the steps. When I got upon the stage I placed the beer upon the table before Toole and two other amateurs, when Toole, as a "gag," turned upon me furiously with the words, "You have been drinking some of it, you young black-guard." I was so conscience-stricken that I stood and stared at him open-mouthed. My confusion was taken for good acting, and I received a good round of applause for my performance. Toole was a constant visitor to Hill, who resided with us. The latter smoked incessantly, but the former, as far as I can remember, only took occasional pipes. Hill had a splendid meerschaum, which he one day incautiously left upon our mantelpiece. I was at that time the possessor of a new four-bladed knife, and with that I proceeded to ornament the top rim, clearing it of its burnt appearance. However, I was quickly detected, when I had to run the gauntlet of the cuffs which were administered by the hands of both Hill and Toole. When in one of his merry moods J. L. would come into the kitchen and leap into a sitting position upon the dresser, and then he would carol forth in a good baritone, for the benefit of those present, "My Pretty Jane," which song was an especial favourite in those days with the public, and enjoyed, with "Lucy Neal" and "Mary Blane," a tremendous run. As time progressed Toole's popularity increased, till at length he became mentioned in the same breath as Wright, of the Adelphi. Before this, however, he had given an impersonation at the Commercial Hall in "Robert Tyke," when he fairly brought down the house, being recalled several times. The next we heard of him was in reference to his Adelphi engagement.

Of Wright I knew but little, but with Paul Bedford I was well acquainted. He resided at the latter portion of his life in a cottage on the riverside, near Cremorne, not far from the spot that is now Blantyre Street. Late one night, as I was returning from Cremorne, a fly drew up opposite his gate, and a voice, which belonged to the immortal Paul, called for assistance. I ran forward to help him, giving

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his old wheeze of "I believe you my boy," when he recognized me. "I'm very bad, my boy—very bad. You won't hear me any more. This is the last time," was his answer. And sure enough it was, for poor Paul Bedford was very shortly afterwards gathered to his fathers. The last occasion that I had the pleasure of seeing him upon the boards was when he played at the Adelphi in the "Green Bushes." It seemed to me excruciatingly funny to hear him, from his elevated position among the branches, ask his pal Jack, who was writhing in the supposed tortures of having been scalped, at the foot, if he didn't wish that he was "up a tree." Of Toole we saw very little after his altered circumstances, but of his doings anterior I have still a lively recollection. Fishing was then my hobby, and one evening as I returned from school I heard him, as I descended the stairs, trolling out "My Pretty Jane." I rushed in—my mother held up a warning finger, but it was too late—I shouted out, "Hulloa! here's the brave little Toole." He was so pleased that he pulled out a shilling, asking me what I would buy if he gave it to me. "Horse-hair, to make fishing lines with," replied I instant. Needless to say I pocketed the bob, and was off to the Serpentine at the earliest opportunity. Since I have resided at Epsom I wrote to him asking him if he remembered the Chelsea nights; I received a very courteous letter in reply to say that he "well-remembered" them, and at the same time informing me that Hill had been dead some years. I still retain, and I have had them in my possession for fifty years, Hill's pocket-book and the carved hammer that Toole always used to knock for silence with when they held their "free-and-easies" in the classrooms upstairs. The next in point of popularity in Chelsea at that time was George Buckland, who always at his entertainments drew crowded houses. The ladies simply went mad over him, and although John Parry joined issue at times, he never drew the Chelsea public as Buckland did. Phillips was another good public entertainer, after Buckland's style, who was a general favourite. His show was entitled "Our Village." Dawson had hardly made a name, but a notice on the bills that he was due to appear was always a welcome one. Of Henry Russell we saw a great deal. His piano playing was a treat to listen to, but he had very little to speak of in the way of voice, the defects in which he would hide by a crescendo upon the instrument. His compass was so limited that we used to listen, in expectation, for the octave below, when the height of the note obliged him to have recourse to it. Yet he was exceedingly popular, and to see his curling hair above the piano, and to hear how he would bring the tone out, always gave the greatest pleasure. His songs were, as everybody now knows,

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"The Gambler's Wife," "Newfoundland Dog," "Cheer Boys, Cheer," "A Life on the Ocean Wave," etc.

During my early residence at Epsom, probably in the beginning of the sixties, I became acquainted with the rector of Cheam, Surrey. While dining with him upon one occasion he informed me that Henry Russell, when quite a small lad, acted as errand-boy to him at Cheam. No mention has been made of this by those who have written of his antecedents, probably they were unaware of the fact. I give it as related to me by Mr. Maule, and from what I knew of the rector I have no reason to doubt its accuracy. Crouch was another itinerant who ministered to our musical wants in those days. His song, "Kathleen Mavourneen," obtained a deserved, wide-spread popularity, and was invariably re-demanded. Like Henry Russell, he was a splendid pianist, but an indifferent vocalist. He used generally to bring with him, to illustrate, a young lady with a fine contralto voice. Of other musicians who gave entertainments were Ellis Roberts and Ap-Thomas, two Welsh harpists, who were marvellous players. Generally each had with him on exhibition a small showcase, which contained the various prizes, medals, etc., which they had won. As in the case of Crouch, the harpists were accompanied in their tours by ladies, who illustrated the entertainments by means of Welsh songs, sometimes in the native tongue.

But the climax of the session was reached when the committee of the Institute would advertise and carry through a *conversazione*. Then all the galaxy of talent to be found in Chelsea and its environs would endeavour to be present. Upon some of those occasions I have seen Staunton, our champion chess player, chatting with several magnates of the same game. About that time the young American, Morphy, flashed like a meteor across the chess horizon, and much pressure was put upon Staunton to induce him to take up Morphy's challenge, but all to no purpose. His one and only excuse was that he was engaged upon editing a work on Shakespeare, and could not spare the time for practice. I remember this well, for I was a staunch patriot, and could not bear the idea of Morphy's triumphs, or of the flattened sails of the yacht *America* giving the go-by to all the smartest vessels round our coasts. My opinion is, however, that no chess player, either then or now, would have stood a chance against the prodigy Paul Morphy. Carlyle never came to our meetings, but I have often seen him at the Six Bells in the King's Road, and at the Phené Arms in Oakley Street. One evening, when some of the West London Rowing Club went into their quarters, myself among them, we saw him leaning upon the counter with a glass of some-

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thing hot in front of him. "Look!" said one, "that's Carlyle." "What, the fellow who says that there is a fool born every minute?" "Yes." "Well," replied the other, "he's a fool to come out like that. He looks as if he had not had a wash for a month." Handsome, gay, and merry George Herbert Rodwell was another celebrity at our meetings. He was the author of "Old London Bridge" and the "Adventures of an Umbrella." His musical sketches were also numerous. A facsimile of the umbrella that he carried usually, and which had a very peculiar and picturesque handle, graced the frontispiece of the "Adventures." Thomas Faulkner, who wrote the history of Chelsea and its environs, lived in Smith Street. He was a man of seventy when I knew him, and must have gone to his account years ago, but his book is valuable now, and will at a sale fetch two, or even three guineas for an 1829 copy (2 vols.). When the *conversazione* took place, it was not unusual to find the majority of the persons mentioned in this paper present. A huge wooden bridge would be thrown across Radnor Street, connecting the Institution with the Commercial Hall. Where the money came from to build it I never knew, but the society must have been in a very flourishing condition to have stood the expenditure. On visiting the place some years afterwards I found no trace of the old Institution. Its glory had departed, and Chelsea will know it again no more. Yet the old riverside town still flourishes, and the homes of the celebrated residents are still to be pointed out by the learned in such lore.

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By I. GIBERNE SIEVEKING.

A PLEASANT expedition lies before the traveller who sets out from London by the easily compassed descent into the murky hades of the Baker Street extension line, and takes ticket, not for more infernal regions, but for the picturesque and comparatively little-trodden ground of Buckinghamshire.

When once the train that bears him north has shaken off the dust and grits of the smoky city behind it, every mile of the way after Northwood is full of beauty, with the brilliance and sheen of the summer afternoon full upon it.

The old town of Agmondesham, or Amersham, which is one of the most delightful spots there are in the county, lies about a mile from the station, in the midst of beautiful country: woods, in and

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out of which play half a hundred rabbits, their little white tails bobbing up and down wherever you look; the clearest of little sparkling streams; orchards and meadows; and, standing round about protectingly in the distance, the soft slopes of the Chilterns, thick with woods.

Amersham itself lies in the valley, and it is not till the omnibus has rounded the turn of the road leading down from the station that you catch sight of the long, grey group of houses that constitute "Agmondesham" of the "Burnham Hundred."

In old records we find that in ancient divisions of Buckinghamshire part of this parish was included in the Hundred of Stane and part in the Burnham Hundred. Leland says: "Hagmondesham, *alias* Homersham, a right pretty market Towne on Fryday, of one street, well built with Tymber, standing in Buckinghamshire and Chiterna, two miles and a half from Little Missenden.

"The Duke of Buckingham was cheife Lord of it, since the Kinge, now the Lord Russell's by Gift, who dwelleth at Cheineis, three miles by East.

"The Paroch Church standeth by N.E. toward the middle of the Towne, and in a Chappell on the North Side of it, lyeth buried Edmund Brudenell, Father to Sir Robert Brudenell . . . and Drew Brudenell, elder brother to the sayd Sir Robert and Helen his wife, whoe dwelt there at a Mannour of his at £40 per ann.

"There cometh a Brooke almost from Missenden and passeth hard by Hamersham leavinge it almost by full South on the right rise, and after running down by the Valleis of Chilterne Hills towarde Colne Streame."

Lipscombe, in his "Buckinghamshire," gives an account of five manors in the parish of Amersham: Agmondesham, Wedon Hill, Woodrow and Woodside, Raans and Bois. A telegraph boy, however, whom I consulted on local matters, the afternoon I spent lately at Amersham, knew nothing of the name of "Woodrow," but knew "Woodside," and did not remember any name like "Raans."

According to Lipscombe, the manor of Agmondesham "was given to Geoffrey de Mandeville, who held it as $7\frac{1}{2}$ hides at the time of the Domesday Survey—the whole of the Parish amounted to ten hides and on them twenty-three plough teams, three mills, and woods sufficient for keeping 470 hogs.

"Geoffrey de Mandeville was amongst the most valiant of William the Conqueror's Norman followers. Agmondesham is bounded by Chesham and Chesham Bois, Chalfont St. Peter and St. Giles, Penn, Hughenden, and Little Missenden. The Misse or Misbourne Stream enters the Parish from Little Missenden, and

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follows the irregular windings of a narrow valley in which the town is situated ; it turns an ancient mill at the N.W. extremity of the town.

“Among the names which indicate ancient inhabitants of this district, and evidently point out sanguinary conflicts which laid waste the kingdom of Mercia, when the Danes had established themselves over the miserable natives of this, their oppressed county, there are still preserved the striking names of Gore Hill, Deadman Dene (or Dane) Bottom, but all that remains worthy of record is that the grounds above mentioned have unquestionably been the scene of an engagement at a very early period of our Saxon annals.”

Some places, like some people, are particularly lucky in the first impressions they make ; Amersham is one of these ; I can hardly imagine a more suggestive first impression than that made on the traveller who first catches sight of the quiet, picturesque little village snugly lying nestled in the valley in the arms of the Chiltern Hills, rising a head and shoulders behind it.

It has an air about it of bygone days, of belonging to another time ; it seems to live in the past—the past of stirring deeds, of exciting adventure, of picturesque incident. It is to-day like a face, with the spirit behind the eyes gone out ; like a picture with the colouring faded ; like an organ with the music silent.

As you enter the old High Street, paved with cobbled stones all the length of it, you will see on the right some old cottages standing back from the road with exceedingly curious old chimneys on their deep roof, and overhanging eaves with a striking and unusual design round them.

The market house is a square, red-brick building, standing in the centre of the street. Close to it is the charming old grammar school, with date 1624 on the front. Unluckily, the day I was there the people who were in charge of the grammar school had gone away for a few days, taking the key with them (it is a question whether this is a wise proceeding, if one thinks of a possible fire), so I was unable to see the interior, which was very disappointing.

Amersham Grammar School was founded upon a bequest made by the Rev. Robert Challoner, a former rector, who died in 1621, and was endowed with the revenues of a certain farm called Amersham Farm, in Wavendon. He nominated William Tothill, one of the six clerks in Chancery, who lived in the manor house of Shardeloes, one of the trustees to carry out his bequest, but it was not until three years after his death, and then only by putting in force the statute of Elizabeth against the misapplication of charitable funds, that the school was built. The duties of the master were to teach the youth of the parish Latin and Greek if required.

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The hours of attendance were from half past eight in the morning to eleven, and from three to five in the afternoon.

Near by is one of the many houses in England in which Queen Elizabeth is said to have stayed. Here again I was unlucky—I came too late—for my friendly telegraph boy told me that only a month before the whole of the front had been done up fresh, as it was now the home of some local officialdom, and Authorities (with a big A) now had meetings, etc., in it. It was certainly “swept and garnished” in such manner that you could imagine the sort of folk who had entered in and dwelt there.

But the street is full of old houses, unspoilt—projecting upper stories, diamond-paned windows, rooms with big beams supporting their low ceilings; and here and there you catch sight of a delightful, brilliant bit of colouring from under heavy, dark doorways; the vivid yellow of sunflowers, flanked by the deep red of stately hollyhock, against the dark background of old oak in doorway or arch.

At the further end of the old street are a row of timbered cottages, on the chimneys of one of which one reads the date 1678. These, no doubt, were the almshouses built by Sir William Drake—who, on the death of William Tothill, succeeded to the manor of Shardeloes—to the glory of God and for the relief of six poor widows of repute in the parish. These almshouses were formerly called “Sir William Drake’s Hospital,” and their inhabitants “sisters.” Those who are curious in such matters will find amongst the depositions of the Court of Exchequer, for the 12 and 13 William and Mary, a series of questions and answers in a dispute which arose as to certain women having been admitted, for which purpose a forcible entry had been made into the premises. Each inmate receives six shillings a week, two loads of beech wood yearly, and every second year a stuff gown, as well as Christmas gifts.

Another important charity, which had for its object the maintenance of the linen weaving industry, was that given by William Tothill, who bequeathed a sum of £500 and a house in the High Street of Amersham for the express purpose of setting the poor on “lynen work,” but the testator’s wishes in this respect never seem to have been carried out, although his bequest has been used for the relief of the poor in other ways.

The old timbered cottages all have tiled roofs, and alternately diamond-paned latticed windows with wooden outside shutters, some shutting from the side and some having to be lifted up to close them; the windows are all flush with the walls. Over the doors are projecting shelters, useful to the visitor if, on a wet day, the hostess was long in coming. At the turning of the street you come upon the fine old mill, and, nearly opposite, is Little Sharde-

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loes, a delightful old red-brick house, five-gabled, overshadowed by a fine spreading yew tree, and surrounded by high garden walls. Then, if you keep on following the road, you come to the Miskbourne winding its clear, sparkling way through meadow and wood on to Little Missenden, two or three miles away.

Amersham formerly returned two members to Parliament, but was disfranchised by the Reform Bill. A curious incident occurred in its parliamentary history, which dates back to the days of Edward I. After enjoying the privilege for about eight years, the town ceased to send representatives, and it was not until the 21 James I. (*i.e.*, 1624) that the discovery was made that the borough had the right of sending members to Parliament. A petition was at once laid before the King, praying him to restore the privilege, and issue a writ to the sheriff of Bucks to hold an election. But the King demurred; he was troubled, he said, with too great a number of members already in the Parliament House; and instead of aiding the good people of Amersham in their parliamentary ambitions, he instructed the Solicitor-General to oppose them with all his might. The question was fought out before a committee of privileges, the Solicitor-General arguing that the custom had been in abeyance so long that the privilege was lost; the other side contending that probably one of two reasons, either the poverty of the borough in olden times, or the negligence of the sheriffs, accounted for the omission, and that the borough ought not to suffer. The committee decided in favour of the borough, and the first two members returned after the long interval of nearly 400 years were William Wakewill and John Crew.

A correspondent to the "Gentleman's Magazine," October, 1811, says: "I find from concurrent and indisputable testimony that there is a spot of ground deemed sacred, from being the place where a martyr was burnt. It is about twenty-four yards in circumference, and when the field is fallow, or when in corn, that particular spot cannot be discovered; but when the rest of the field begins to flourish and become green, the blades of grass, or corn, on this mysterious spot begin to look unhealthy and to dwindle; as the harvest approaches it looks more and more unfruitful. Although particular pains have been taken, and extra manuring, removing the earth, etc., it has remained barren, in spite of man's efforts to fertilize it. This year the field is sown with wheat, and discovers the place of martyrdom."

In Churton's "Lives of Bishop Smyth and Sir Richard Sutton" we find that, in 1506, "in Stanley Close, at Amersham, William Tylsworth was burnt for heresy, when his only daughter, Joane, was compelled to set fire to her father's funeral pile."

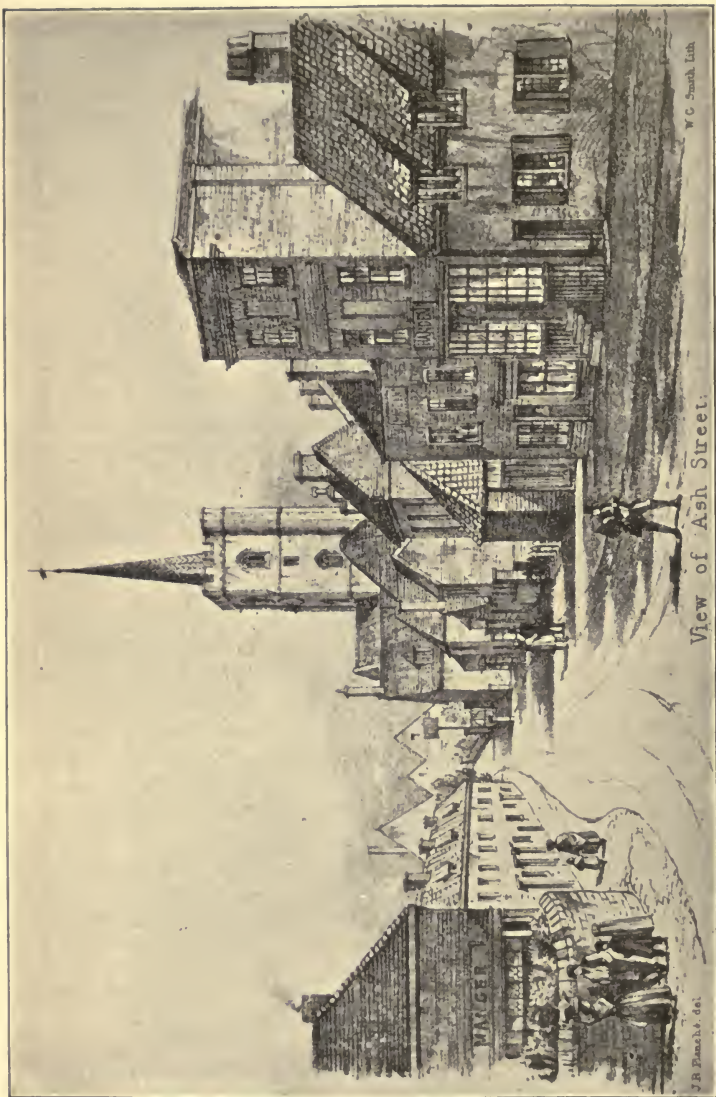
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James Morden and Thomas Bernard were also burnt at Amersham. "Tout passe: tout casse: tout lasse." And so to-day the inhabitants of Amersham have passed by and done with the old love of mysticism; have broken the goblet of romance; have left behind the old landmarks of superstition.

"Yes," said a middle-aged yeoman to me the other day, when I asked about the spot around which clung the cobwebs of an old superstitious time, "Yes, in my younger days it used to be a bare patch where nothing grew, but nowadays things grow well enough. Those old-fashioned tales people like, but they're not true," he added, with the kindly, pitying smile of the greater knowledge of To-day.

Later on in the day I met another countryman, and questioned him on the subject. He was decidedly more emphatic than my other informant. "It's all nonsense about the 'Martyr Field,'" he said, with energy; "they went and dug a hole, removing the turves, on the very spot, and found a pit with big stones underneath. As to nothing growing over it, that's all nonsense, because everybody knows corn'd grow better where fire had been. Where's the spot? why, it's on the hedge of the 'ill, 'igh up," he concluded, as he turned to go. And coming back I made out the field, now called "Ruckles," or "Martyr's Field," a long, sloping brown piece of land, and the martyrdom is believed to have taken place at the top where the woods join it.

Passing through the old High Street for the last time, the familiar travelling music of the English wayside came to give just the bit of local colour that it needed, as an organ struck up with some old air. There was the scene, here the orchestra, but the dramatic element was lacking. The old picturesque figures of a bygone age, the old stirring incidents, the throbbing pulse of a day that meant adventure, a life of vivid contrasts, of brilliant lights, if also of deep shadows, would never again be present in the old street. In fact, the only quickly moving thing that I saw as I left was the friendly telegraph boy careering past us on his bicycle, and sounding his bell as a farewell greeting, as he sent a pleasant last recognizing smile in our direction.



W. C. Smith Lith.

View of Ash Street.

J. B. Emery del.

SOME EAST KENT PARISH HISTORY.

BY PETER DE SANDWICH.

VII.—ASH-NEXT-SANDWICH.

[Continued from Vol. III., p. 299.]

IN the year 1626 are presentments of William Brigham [vicar 1626-38], that on Sundays he readeth not service in the parish church of Ash in the forenoon, but leaveth his parishioners quite destitute; and that on holy days he readeth not divine service at all in his said parish church; and that likewise he resideth not on his cure, but liveth in a farm of his own in Wingham, that whensoever they may be requiring his service, as for baptising of children, visiting of the sick, or the like, he is always absent and to seek, by all which he giveth cause of offence to his parishioners, and likewise himself and his ministry is thereby disrespected. He hath the parsonage of Ham, and therefore on one Sunday in the month he repaireth thither to read divine service, leaving the parish to supply his place in his cure of Ash, as usually his predecessor did before him. And on such holy days he hath often at his first coming, and till of late, read divine service on those days, and because he saw very few, and sometimes none, come to the church, he hath desisted from so doing. When William Brigham appeared in the Archdeacon's Court he stated that he will hereafter observe the holy days in his cure of Ash; and as touching his non-residence, he saith that indeed he is abiding at his own house in Wingham parish, but saith that the same is the next adjoining parish to Ash, and nearer to the church than some part of the parishioners, and in case he hear of any necessity of his cure, either to visit the sick or the like, at least if he be sent for, he never do refuse to go to such offices as appertain to his place and calling in such respect.

[William Brigham was vicar of Wingham 1607-18, and married at Staple Church, in 1609, Margaret Oxenden, the sixth daughter of Edward Oxenden, of Brooke, in the parish of Wingham. Vicar of Ash 1626-38, where he was deprived for not reading, it is said, the Declaration about Sports. But this was issued in 1633. William Brigham was again vicar of Ash 1655-59; and most probably "his own house in Wingham parish," where he lived, was Walmeston, which about the time of this presentment belonged to a family named Brigham. He was buried at Ash 20th September, 1665.]

Thomas Lade, victualler, for keeping company in his house in

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time of divine service on the Sabbath Day, in the morning and afternoon; these persons were strangers, whose names we know not.

John Sampson and Thomas Cooke, churchwardens of the last year, because they have not delivered up their account.

1627. Thomas Colson, for cleaving of wood in the churchyard of Ash on a Sunday, happening about a month ago, to the offence of the beholders and the profanation of God's holy Sabbath.

1629. Whereas John Prowde, late of Ash, in his last will appointed John Prowde his exor., to pay unto the use of the poor of the parish of Ash yearly one chaldron of coals, and also at his own charge, upon some part of his lands bounding upon Ash churchyard, to set up a convenient house to the use of the parish for a school-house and store-house, but as yet he, the said John Prowde, hath not paid in any coals, and he hath set up the frame of a house, but it is neither covered, walled, or boarded.

[John Prowde, or Proude, was the owner of Moat Farm in Ash parish. The long building behind the Ship Inn, which is "adjoining the churchyard, but not upon it," is probably the building then erected. See "A Corner of Kent, or some Account of the Parish of Ash-next-Sandwich," by the late J. R. Planché.]

1637. John Umfrey, for that he sells his father's goods, and will not pay the clark his duties for burying him [the father] and ringing his knell.

On the eleventh day of December, 1637, Nathaniel Brent, vicar-general and commissary of Archbishop William Laud, ordered the churchwardens: That they take away the seat at or under the east wall and window of their quire or chancel, and provide a new and decent Communion table, with a better or more seemly carpet or cloth to it, and place it at the said east end of the quire, fencing it off with a decent and seemly rail to stand before it nearest the quire, for the parishioners to come up unto at the time of the celebration of the Sacrament, and there, being accommodated with some convenient thing to kneel upon, to receive the same, the minister during the time of the celebration keeping within the rail.

1638. Our church is not yet finished in the repairing, but the workmen be about it, and it shall be done with so much speed as may be. Some paving be broken, but they shall be speedily mended. We have glebe lands, but we can find no terrier of them in our chest of church writings. Our minister and we could not go the

SOME EAST KENT PARISH HISTORY.

bounds of our parish in Rogation days, because he was at London that week.

Stephen Chandler, for not paying his cess towards the reparation of the parish church and ornaments thereof, being seven shillings and sevenpence; Christopher Adams for his cess, four shillings and fourpence; Vincent Reynolds, two shillings and sevenpence.

I, Richard Sanders, churchwarden of the parish of Ash, present John Neame, of the parish of Staple, for saying the Archdeacon's Court, or Commissary Court, was a devilish court, or to the same effect, in the presence and hearing of divers besides myself.

We present John Bax for going to other churches, and William Measday and Thomas Friend for the like.

1639. Ralph Winfield, for threshing on the Sunday.

1640. Our parish clerk is denied his wages by Mr. Thomas Bramfield, of Staple, having a farm in Ash called Wedington, which is three shillings the year for his wages; and it was in the year of our Lord 1639.

We present Sir Matthew Mennes, knight, for that he lets our Communion chancel be untiled and unglazed.

1664. Thomas St. Nicholas the elder, of the parish of Ash, esq., for a wilful disturber and interrupter of divine service in that part of the Common Prayer Book which concerns the burial of the dead. Inasmuch as he, upon the 10th August last, accompanying the corpse of one widow Solley of the same parish to the church, the corpse was no sooner set down, but he laid his hand upon it and desired some of the standers-by to put it presently [*i.e.*, immediately] into the grave. I, being ready to officiate, desired him to forbear, and again and again did desire him to forbear till the time. He not forbearing nor regarding me, I desired him to consider that the service was allowed of the law, and I was ready to do all office according to that law, and therefore desired him to consider better what he did and not to disturb me. He replied that he would see the corpse in the ground, and that he would be gone. I, seeing him obstinate, did begin to officiate, but he nevertheless continued with his hat on his head, urging some of the standers-by to put the corpse presently into the grave, which being done accordingly, he presently hasted away, not staying to hear the service read, but drawing others away with him, to the manifest contempt of authority, the scandal of some, and the evil example and encouragement of others, upon many of whom, by his eminence as a lawyer and a person of fair estate, he hath no small influence.

SOME EAST KENT PARISH HISTORY.

[John Benchkin was vicar 1664-93. Of this Thomas St. Nicholas, a noted local supporter of the puritans, see Planché's "A Corner of Kent," pp. 373-5.]

1665. We present Richard Marbrook for refusing to pay two cesses made for and towards the repairs of our parish church, for sixteen acres at one penny the acre for each cess, in all two shillings and eightpence.

Abiezar Boykyn, for two cesses, one shilling and fourpence; Alice Adams, for two cesses, fourpence; Richard White, for working on Christmas Day last.

1670. The churchwardens of Ash present John Proude, gent., for refusing to pay his church cess, which is six shillings and eightpence, for 160 acres of land. Also Stephen Stringer, for eleven shillings and sixpence; and William Taylor, for four shillings, for ninety-six acres of land.

1683. Alexander Mills did, for about three years together, have morning service, and not above five or six persons to hear prayers, and upon their request hath since served it only with afternoon, unless it be upon a Sacrament day, and then he serves forenoon only.

When he appeared before the court he was admonished to read morning and evening prayer on Sundays in the parish church of Ash, either by himself or some other person sufficiently allowed thereto. And that he certify thereof under the hands of the churchwardens of Ash aforesaid, at the next visitation.

[Alexander Mills was also vicar of St. Clement's, Sandwich, 1680-1713. For his letters to Archbishop Sancroft about a Brownist and Anabaptist at Ash, see "Archæologia Cantiana," vol. xxi., pp. 190-2.]

1686. Alexander Mills, then curate of Ash, for not residing in the parish of Ash, nor administering the Sacrament or supplying the cure on the fifteenth day of July, 1686.

On the fifth of August Mills appeared and said: That he doth believe that he himself did administer the Sacrament in Ash Church at Whitsuntide, and the Sunday next following, and that on the Sunday after Christmas Day last Mr. Pigot, in his absence, did administer the Sacrament at the said church of Ash for him; and that on the Sunday after Easter Day last the Sacrament was administered within the said church by Mr. Burvill, a neighbouring minister, he having occasion to be absent. And as to his not residing in the said parish, he saith that he hath no house there to reside

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in, and for that cause did not nor doth reside there; and as to his not supplying the cure by himself or a sufficient curate, he saith that when he is at home he doth generally supply the said cure himself, and in his absence Mr. Smith, mentioned in the said presentment, doth supply it for him, who doth read prayers twice a day and preach once, and he doth believe that the said Mr. Smith is but only a deacon, and not in priest's orders, but doth intend and design to take orders of priest the next ordination.

[John Piggot was vicar of St. Mary's in Sandwich 1677-89, and rector of St. Peter's in the same town 1679-90. James Burvill, vicar of Whitfield 1675-92, and of Tilmanstone 1675-97, being buried in the latter parish 6th April, 1697.]

[To be continued.]

THE MAKERS OF CANVEY ISLAND.

BY MARY L. COX.

TO assert that Canvey Island possesses one of the most unique histories of any locality within a short distance of London is no unreasonable claim to distinction for a place which, at first glance, appears quite destitute of any of the usual historical landmarks. Lacking in this respect, the island does, nevertheless, bear witness of the past, and in no small way—not of any great enterprise of our own countrymen, but of the dogged perseverance and indefatigable energy of a colony of determined Dutch people, who from 1622, for close upon a century, were almost the sole inhabitants, converting the six tide-washed, marshy islands into the wall-bound island of the present day, and instituting a system of drainage that made habitation possible, at least for those willing to risk the possibilities of malaria and ague. Until the improvements of the last thirty years were effected, converting the island into one of the healthiest places of the Essex coast, Canvey was shunned by all but those acclimatised.

The Dutch, although not occupying any land at the present day, still continue their connection with the island, for in the creek they anchor their picturesque eel-boats (that supply the demands of the London market), and carry on a small local trade in cheeses, brooms, and sabots.

Canvey Island, situated at the mouth of the Thames, and divided from the Essex mainland by Hadleigh Ray and Benfleet Creek, is accessible to pedestrians at low tide. Its length is about five miles,

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its breadth two miles; contains some 3,600 acres, and supports a population of over 300.

Until the seventeenth century, although generally spoken of as Canvey Island, the area now comprised within the sea walls was in reality six islands, cut up by many creeks and waterways, and constantly overflowed by the tides. These six islands are found in Norden's map of 1594, and also on that drawn by Speede in 1610. Tillage was practically impossible, but the marshes and saltings afforded very valuable pasturage for about 4,000 sheep, according to Camden. Cheeses of the ewes' milk were made in the small huts or dairies called "wicks,"* the nuclei of many of the present farms. This dairy work was carried on by men, for it was impossible for the women and children to withstand the unhealthiness of the climate. Until recent years it was no parish, but paid, and still pays, tithes to the following nine parishes: North and South Benfleet, Bowers Gifford, Laindon, Pitsea, Vange, Prittlewell, Southchurch, and Hadleigh.

Its history divides itself into three distinct parts, with sharply defined characteristics attached to each. The first, longest, and undoubtedly the least interesting, terminates with the introduction of the Dutch in 1622. The time they practically possessed the island, and the years subsequent, comprise the second, a period full of interest; and the third dates from the arrival of the Rev. Henry Hayes (first vicar) in 1872, who henceforth, until his death in 1900, devoted his ceaseless energy to the development of the resources of the island and a village life, which before his time was absolutely non-existent.

Canvey Island is doubtless the *Convennos* mentioned in Ptolemy's Geography, but of its early history facts are very meagre. In 1263 Peter de Moubery, and Eigena his wife, granted the marsh called Westwick, "lying between the marsh called Horemors and le Hole hauene," to John de Longe, and Joan his wife, they in return rendering annually to God and the church of Morton five and a half marks. Before 13 Edward I. William Woodham held the marsh Northwick "cum Wykis" of William Fitz-Peter, at an annual rent of two marks. These marshes Roger Apulton, esq., possessed when he died in 1557,† and were by him held of Suzanna Tonge, *alias* Clarensiux, as of her manor of Thundersley; Chafflett and Fatherwick Marshes he also held, all this property having belonged to his grandfather, Roger Apulton, who had died in 1530. In 1604 the Appletons also held a salt marsh called Autliche and Wolfpittle, and another called Shornam. The greater part of the

* Inq. p. m., 37 Hen. VIII., vol. 73, No. 53.

† Inq. p. m., Ch., 2 Eliz., vol. 125, No. 42. 8 Eliz., vol. 144, No. 131.



Dutch Boats off Sea Wall, Canvey Island.



Canvey Island, from Benfleet Station.

THE MAKERS OF CANVEY ISLAND.

island, in fact, belonged to the Appletons, who made a considerable figure in county history, and lived at Jarvis Hall, South Benfleet, for nearly two centuries. The family was ruined through its adherence to the royalist cause in the Civil War.

Other ancient possessors of lands in the island were Edward Baker, who, in 1543, held of Nicholas Wentworth, esq., three marshes in Canweye, called Knightswyke, Southwyke, and Attnashe. In 1569 James Baker, esq., held 500 acres of salt marsh here.*

In 1322 John de Apeton held a marsh in "Canefe," called Lymwerd, of Philip de Heneingham.† In 1317 negotiations were opened with John, Duke of Brittany, respecting the ship *La Lyon de Herwiz*, that had been seized by one of the duke's vessels in the island of Keneveys. Justice to Henry de Oreford, a burgess of Ipswich, the owner, was demanded and denied, but the captain and mariners were allowed their freedom.‡

Beyond such few facts as these little seems known of Canvey, being, as it was, a place of dreary, unhealthy marshes, unsuited for habitation. The incursions of the sea, so frequent and disastrous to the owners and their flocks, at last made it necessary that steps should be taken to ensure the marshes from these inroads. In times of danger the sheep were driven to the centre of the island, where the ground is somewhat higher. Quite possibly, before the arrival of the Dutch in the island, attempts had been made to protect the land from the sea, but the efforts made were evidently of little avail.

When the contracts for draining the marshy and fenny districts of England were undertaken by Cornelius Vermuyden in the seventeenth century, the landowners of Canvey Island appear to have realized that it would be advisable to negotiate for securing their marshes from the sea. Accordingly, on 9th April, 1622, we find the following landowners—Sir Henry Appleton, Julius Bludder, John, William, and Mary Blackmore, Thomas Binckes and his wife, and Abigail Baker—granting in fee simple to Joas Cropenberch, haberdasher and citizen of London, one-third of their lands in the island, in consideration of his sufficiently "inning" and recovering the island at his own cost and charges, and maintaining an effective sea wall.

This was doubtless a speculation on his part, for the engineer who actually built the wall was the above-mentioned Cornelius Vermuyden, who about that time undertook the drainage of Dagenham Flats, and the marshes around Leigh and Hadleigh.

* Inq. p. m., Ch., 12 Eliz., vol. 153 No. 33.

† Inq. p. m., Ch., 15 Edw. II. (9).

‡ Close Roll, 11 Edw. II., m. 21d.

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Certain it is, that by 1st December, 21 Jas. I., Joas Cropenberch had performed his contract,* for by indenture of that date Sir Henry Appleton granted him the third part of his lands, amounting to 471 acres, 120 rods, which included the marshes of Westwick, Shornares, Westateues, Chaffleet, Willispytt, Darlette, and Castleweeke. As frequently occurred, the capital for the undertaking was most probably raised in Holland, for Heinrick Brouwer, writing from Amsterdam in 1637, says, that through his acquaintance with the Croppenburghs, he obtained, when in London in 1622, a sixteenth share in the embankment of Canvey Island.

Their method of reclaiming the land appears to have been to dig a deep and broad ditch, called a delf, some little distance from the shore, and to have banked up the earth obtained by this means along the tide line, facing the whole towards the sea with stone. Marshes thus protected were levelled by filling up the smaller runlets, the water which was tidal being directed into the larger ones that discharged themselves into the sea by sluices, seven in number, in various parts of the island. These are now known as the "Commissioners' Dykes," and in no way belong to the farms through which they run. The utilization of these natural waterways accounts for the very tortuous dykes that form the boundary of one field from another. "Sunken" and "Rilly" marshes appear never to have been levelled after enclosure, for they bear to-day the deep traces of the smaller streams; but perhaps the best idea of a general condition of the land before the Dutch began their work may be gathered from the saltings, as seen in the photograph of the island from the mainland.

When once the island was secured from the tides considerable numbers of Dutch labourers settled there, for, in 1627, 200 of them employed in "tilling and husbanding of ground in Canvey Island" petitioned George Montaigne, Bishop of London, that services should be held in Dutch, either in some near church, or in the house they had provided and fitted for divine service until they had built their intended chapel, within two or three years. This petition apparently was granted.

On 21st December, 1631, the Dutch community of Canvey Island elected Cornelis Jacobsen as their minister, agreeing to pay him three pence for every acre in their possession, "on condition that as long as the land does not produce anything the proprietors shall allow the half of this contribution to be paid from the rent." This agreement was signed and approved by the following:

Henryck Thomassen; Jan Lawrensen; Jan Pieterssen; Rutger

* Close Roll, 21 James I., pt. 3.

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Shuller ; Jan Janssen ; Bartholomeus Janssen ; Pieter Martenssen ; Morinus Pieterssen ; Willem Key ; Lenaert Adriaenssen ; Balthazar Janssen ; Morinus Aertsen ; Wouter Janssen ; Lieven Jacobsen ; Jacob Lievenssen ; Boudewijn Stekelorum ; Hugo Teunissen ; Jan Pietersen ; Peter Cornelissen ; Simeon Pawelsen ; Herman Claessen ; Adriaen Janssen ; Geraert Henrycksen ; Boudewyn van Pachtenweghe ; Adriaen Cornelissen ; Teunis Claessen ; Jan van Collenberch.

Six years later Heinrick Brouwer, of Amsterdam, offered to the consistory of the Netherland community in London, for the benefit of the poor, either the profits of his farm and house and barn, for the building of which he had incurred great expense, for the space of three years, or the outstanding balance, after all expenses had been paid, of a sale of the farm. This was managed by the minister, Cornelis Jacobsen, who, as appears from the correspondence resulting from these negotiations, was a man whose writing left much to be desired. The consistory chose the former offer. Jacobsen's knowledge of farm management was, as might be expected, small, and resulted in practically no return to Heinrick Brouwer's investment for the fifteen years it remained in his management. Jacobsen had the use of the house, barn, horses, and waggons, but as he personally worked on the land, he claimed a further annual benefit of £20, to the great resentment of Heinrick Brouwer, who argued that such work on the part of Jacobsen was inconsistent with his calling. In connection with this matter the farmer-minister was summoned to London in the autumn of 1638, and there stated that, with the exception of that year's barley harvest, which was good, the land had been in a poor case, the proprietors suffering losses. Next year he succeeded in paying £6 2s. 6d. arrears of rent as tenant of "Mr. Nicholas Pelseere, Douthman," showing that farming for his own benefit was scarcely more profitable. He, together with Peter Priem, elder of the church, represented in the London colloque of 1641 the Dutch community of Canvey Island, one of the eight Dutch churches in England. As such they petitioned Charles I. for free exercise of their religion.

After thirteen years of useful and varied services to the islanders, Cornelis Jacobsen died, whereupon Peter Priem, who appears to have been one of the most wealthy and influential of the Dutch, was dispatched to London with authority to elect a new minister. The choice fell upon Mathyas van de Westhuise, who a few months later seems to have succumbed to malarial influences, after an illness of seven or eight days, to the great loss of his congregation, by whom he was much loved. The difficulty of finding anyone to undertake this cure was considerable. No candidate appearing in London, the

THE MAKERS OF CANVEY ISLAND.

community there applied to Holland, in January 1645, for help. It was at this time suggested that, owing to the very small stipend, and the unhealthiness of the place, one minister should serve the two churches of Maidstone and Canvey Island, residing alternate months in each place. The powers in Holland demanded an assured annual income of £30, but only £14 could be raised on the island. The proprietors in London would supplement this sum only by £12, and then conditionally for work done. Should the islanders submit to a bailee, then that sum should be further increased by £5.

Upon this guarantee, Derick Hoste, of Middleburg, persuaded "a very learned and devout young man," George Meunix, to undertake the ministry for one year. The congregation of Yarmouth thought his talents hidden in Canvey, for they took steps to secure his ministrations, that brought upon them a rebuke from the London community. Being bound to serve the islanders for one year, George Meunix remained with them that time, for he deputed two of the community to be representatives at the colloque held in London in 1646. Upon his resignation Dom. Ketelaere undertook the ministry, and during his absence from the island to attend the colloque of the following year the Dutch found it necessary that baptism should be administered by the English, whereupon the consistory of Canvey begged their minister should return to them the earliest moment business would allow. Neither he nor his probable successor, Isack Snijers, found the circumstances of life on the island sufficiently attractive to remain long, for, in 1650, the Dutch complained that they had been a year without any minister. Meetings, however, had not been abandoned. In the name of the community Peter Priem begged that a minister should be sent from London for at least one service. This unsatisfactory condition of affairs was of long duration, for they had no minister to represent them in the annual London meeting in 1651, and the members of their consistory were "simple people with no learning," incapable of transacting their business. Indeed, it is doubtful whether anyone attended to their spiritual needs until Dom. Johannes Beutacq, formerly of Nieuwkercke, was provisionally accepted by the community of Canvey Island in 1654.

This was the beginning of evil days for the islanders. Bad reports were current in Holland concerning this man, but, according to the evidence he produced in England, all the accusations had been withdrawn. It was in that year's colloque that Peter Priem made the provisional appointment known in London, but owing to a visit in the spring to Holland, his affairs



Chaffetts Farm, Canvey Island.

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in Canvey required his attention so urgently that the elder Antheunis Diericksen was deputed to replace him as the Canvey representative, and to decide all matters concerning the island. The colloque saw fit to decree that Dom. Beutacq should be suspended from office until his innocence was proved, and such was the news that Diericksen took back from London. Indignation burst out in every home, and a letter was despatched in all haste to London to beg this might not be the case, as "he has accommodated himself to the place. For whereas all former ministers have resided far away from us, which was very inconvenient in cases of illness and death, this man resides with us and is content with our food and drink."

Meanwhile inquiries were being made in Holland, the result of which only confirmed the London consistory and colloque in the decision already arrived at. Harvest operations delayed a deputation from the island to London, but by September division had crept into the community—the consistory willing to abide by the decision imposed upon them, the greater part of the congregation more determined than ever in their adherence to their minister, which determination they communicated to London, in a letter signed by twenty-nine members, saying that Dom. Beutacq had been with them for sixteen months, and was much liked also by the English, adding: "If we cannot have our wish we will not contribute towards the maintenance of another minister." Peter Boije evidently was the ringleader of the resistance, for to him was addressed the remonstrance by the London consistory as to its wrong. The party in favour of Beutacq never showed any sign of wavering in their resolution to retain him, for finding "no guilt for eighteen months we intend to let him preach, as we derive great benefit in illness and other respects, as former ministers very seldom visited our sick."

Throughout these proceedings the consistory remained faithful to the London decree; but matters reached a climax on Sunday October 7th, when outside the church the people assembled, some "seemingly to hear the word of God, while others to let Beutacq preach, and not having the keys of the church, to break it open." Peter Priem begged the people to comply with authority, but none would listen. They threateningly demanded the church keys, whereupon Priem and his fellow elder, desirous of avoiding open riot, decided to hang the keys upon the church door, admonishing the people to consider. No sooner was the door open than Dom. Beutacq, in the flush of victory, mounted the pulpit and preached a sermon, promising his adherents two for the following week. Immediately Peter Priem tendered his resignation, after fifteen years' service. This the London consistory would not accept,

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asking him to have patience until some remedy could be found. The situation, however, was sufficiently grave to call for an extraordinary assembly in London in January, 1656, to which the householders of Canvey Island deputed Franchois Mannandijse, (elder), Johannes Malstaff, Anthoinis de Smith (deacons), and Pieter Parmentier, in the place of Gillis van Belle (elder), who was ill. In their plea for leniency towards Johannes Beutacq, they say the place was inconvenient and unfit for a minister of great respect. Canvey was again without a minister, as for some two or three months Johannes Beutacq appeared to take no active part in the religious services, remaining quietly in his lodgings in the house of Pieter van Belle's widow. By July, however, they had a young minister, but he had no intention of remaining, so that on behalf of a theological student, Dom. Lambertus Schenckius, then resident on Canvey, the islanders applied to London for a testimonial of fitness for service. At the end of a year he, too, left them. Then, reduced to great despair by these constant changes, and the difficulties of finding ministers, the consistory forwarded to London a form of election "for anyone."

Again fresh troubles were looming large for this much-tried community, and these from their English neighbours. In great perplexity, the consistory wrote to London for advice in the new crisis. The island was the property of several parishes, to which the Dutch paid tithes, but one man of the six or seven English families that had gone to live amongst them refused to pay, saying the different clergy did nothing for them. The ministers advanced they should either go to church (to some of the parishes a distance of seven or eight miles) or provide some place for preaching in the island. Thereupon the English residents looked longingly upon the Dutch church, for the loan of which, in due course, they made application. Use of the same was denied again and again, on the ground that the clause in the article provided only for service in the Dutch language, as could be seen in the document which was in the possession of the proprietor, Abraham Otgeer, merchant of London. The situation was further aggravated by the fact that Dom. Beutacq had commenced preaching in the English Church, attracting a great part of his former Dutch congregation. On the Whit Monday angry scenes were again witnessed around the little church, but this time between the English residents and the Dutch; the former had summoned a minister, and clamoured for the use of the church, and a united Dutch party determined to allow no encroachment upon their prerogative for fear of losing their "privilege." The keys of the church were successfully withheld, and the English had to retire, with purpose unattained, to await the development of their affairs.

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Next year, in May, 1658, their "worthy brother and minister Dom. Joannis Lodewyck" was elected to the community of Sandwich, so that again application had to be made to London for a minister, who afterwards proved the needs of the island could be well served for £30, although he was compelled to keep a horse. In 1663 Canvey sent its minister, Dom. Justijnus Smetius, to the London colloque as its representative. Thirteen years later we still find Dom. Smitt minister of Canvey Island, and deputed to the colloque summoned by that consistory in London on account of the inaccessibility of the island. The elders, however, could find no time for the journey to town, on account of the great drought of that year. After again representing Canvey in 1680, this minister, who had remained longer than any of his predecessors, made it known in the following year that he wished to leave the island, without proffering any reason for so doing. Persuasions, both from his own congregation and from the London consistory, were alike of no avail to make him withdraw his resignation, and so in the course of time, and in the early days of 1682, the community accepted the services of Mr. Nicholaus Steenis. For two or three years he remained their minister, during that time sending, in 1684, Joores de Schilder and Cornelius Classens, his elders, to the London meeting. The registers of this community are, unfortunately, lost, but there was at least one Dutch wedding celebrated on the island, and that during the time of Dom Smidt. This was the wedding of Joanis Smaagg who espoused a certain "Janeke," whose surname is now unknown.

Through accepting office on Canvey Island ministers had evidently suffered in regard to subsequent preferment, at least, so we may judge by the decision of one in 1697, who, though desirous of being employed elsewhere, would not "leave the community, even in case of crossing to Holland, as to say one has had a place here (Canvey) sounds strange to many people, and a fact interpreted unfavourably."

The last minister of whom anything is known was Dom. Gerard de Gols, who, with Peter van Belle, attended the colloque held in London in 1702, at the summons of the Canvey consistory.

[To be continued.]

HUNTINGTON SHAW AND THE HAMPTON COURT IRONWORK.

By R. GARRAWAY RICE, F.S.A.

A NEW advocate for the claims of Huntington Shaw, as maker of the ornamental ironwork at Hampton Court, has appeared in Mr. Edmund Olander, who, in the "Home Counties Magazine" for July last, takes up the cudgels on his behalf. After alluding to the decision of the Office of Works, to re-erect the "Hampton Court gates," as he calls them, but correctly, screens, he mentions that "Mr. Ernest Law, and others, attributed the designs to one Jean Tijou, a Frenchman," etc., and adds that I, "in a paper to the Archæological Society [correctly the Royal Archæological Institute], have sought to deprive Shaw of the credit even as executant, and relegated him to a position of an ordinary, commonplace, prosaic blacksmith—simply an assistant in the work—and to give the sole credit to Tijou." As a matter of fact, I stated in my paper:* "There seems no reason to doubt that Shaw was a clever blacksmith, in fact, 'An artist in His way,' if we may consider the monogram, from the railing of his tomb, to be a specimen of what was done at his forge; also, as a matter of speculation, Shaw, possibly with other blacksmiths, may have been employed by Tijou, and he may in that capacity, or on behalf of someone else, have assisted in making ironwork for Hampton Court." This latter suggestion, which has no evidence to support it, can hardly be considered as relegating him to the position stated by Mr. Olander. To deprive Shaw of the credit was not my own seeking, and I came to the conclusion, with much regret, after carefully weighing all the evidence I could obtain, that nothing has yet come to light proving Shaw to have executed the work; in fact, the balance of evidence strongly suggests that Tijou, the designer, also produced it.

The evidence which was supposed to have proved, before I wrote my paper, that Shaw "executed" the work (Mr. Ernest Law had previously conclusively shown that the designs were Tijou's, and not Shaw's), was the statement in the monumental inscription now in Hampton Church. That the latter part of the inscription, viz., "he designed and executed the ornamental Ironwork at Hampton

* "Archæological Journal" for June, 1895, vol. lii., No. 206 [Second Series, vol. ii., No. 2] pp. 158 to 172.

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Court Palace," is a nineteenth-century addition, seems, after reviewing the evidence, to be proved. For further details I would refer to my previously-mentioned paper in the "Archæological Journal," where the matter is fully discussed. It is not improbable that the misleading sentence may have been added to the inscription as a result of the deliberations of the well-known "ardent antiquaries," mentioned by Mr. Olander, who formed the building committee when Hampton Church was rebuilt about 1830, and who, he says, with much candour, "allowed many of the minor tablets and tombstones to be used for paving purposes."

As additional evidence, showing that the latter part of the inscription is a comparatively modern addition, I would mention that Mr. Ernest Law, the able historian of Hampton Court, stated at the meeting, when I read my paper, that he agreed with my conclusions on this point, and he laid particular stress on the fact that in the early part of the eighteenth century (Shaw died in 1710) Hampton Court was never known as "Hampton Court Palace." The execution of this work has been attributed to Shaw on the authority of the inscription alone, and until some evidence is forthcoming, showing that Shaw was really the maker, we are not justified in assigning it to him simply to bolster up local hero-worship. Mr. Olander does not bring forward one single new fact to connect Shaw with the work. If he had weighed the evidence with a judicial mind he could hardly have "assumed that the inscription extant is a copy of the one" which, he says, was "originally on the slab at the base," for he is obliged to admit subsequently that he "cannot reconcile the presence of the word 'designed' on the mural tablet with the now generally accepted Tijou theory." Considering that Tijou published his book of designs in 1693, in which plates of some of the ornamental ironwork are given, it would seem that the so-called "generally accepted Tijou theory" might be more properly termed the "accepted Tijou fact."

Mr. Olander, in dealing with Shaw's monument, mentions that "Mr. Ripley has been fortunate enough to unearth an authentic picture" of it, "which negatives the accuracy of the representation in the Guildhall 'Lysons,' and throws much light on the subject." It is difficult to understand why, upon the mere *ipse dixit* of Mr. Ripley, or Mr. Olander, the so-called "authentic picture," unearthed by the former, should any more "negative" the original drawing in the Guildhall "Lysons," than that the latter should "negative" the former; Mr. Olander then proceeds, drawing his description, apparently, from the so-called "authentic picture," thus: "It appears that the inscription was graven on a large slab near the base, and that the mural tablet, now in the parish church,

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was originally simply the capital of the old monument.”* It would be interesting to know whether in this “authentic picture” of the monument the inscription is merely indicated by horizontal lines on the “slab near the base,” or the text given, for if the latter, it certainly should be made public in print, but if the former, then the artist of this “authentic picture” may have omitted to insert indications of the inscription that undoubtedly existed on the portion which now does duty as a tablet in the church.

Again, Mr. Olander seems to scout the idea that Tijou (who is called “smith” in a “list of debts, in the Office of Works, in 1701,” quoted by Mr. Law) could have produced the ironwork, remarking: “It may be that this skilful draughtsman and artist on paper was also a life-long and patient toiler with hammer, anvil, and forge, and that he had the rough touch and scarred hands appertaining to such labour; but the two ideas are somewhat at variance.” Exactly so, for, as is remarked by Mr. J. Starkie Gardner, F.S.A., in the preface to his edition of Tijou’s book of drawings,† “It is highly improbable that Tijou could have made all the designs and conducted his business, demanding protracted absences from his works, without some reliable foreman, or manager, to assist him”; and he adds, adopting the suggestion (quoted above) which I made in my paper, that “it may well be that Shaw filled this position.” Mr. Gardner also points out that if “Shaw was concerned in the work,” it “could only have been possible as an assistant of Tijou,” but of that, evidence is not forthcoming.

The whole subject is too large a one to summarise, but the

* The following is a description of the surviving portion, which shows that it never could have been intended for any other purpose than an inscription-tablet, no matter where placed: “The portion that survived the destruction of 1830 consists of one piece of white marble, which now forms an oval-shaped mural tablet. The design is in the *rococo* style; a somewhat grotesque mask is introduced in the upper part, and conventional foliage encircles the oval inscription-table, which measures two feet high by eighteen and a half inches in width; the entire design is three feet eight and a half inches by two feet three and a half inches at the widest part; a small sculptured bracket of the same material supports the monument, and adds another six inches to the composition; the whole, evidently, has been very much scraped and touched up” (“Archæological Journal,” *ut supra*).

Mr. Olander remarks that the monument was “probably from the design of Tijou,” but the suggestion made by Mr. J. Starkie Gardner, F.S.A., seems much more probable, viz., “To his intimacy with Benjamin Jackson, the Queen’s master mason at Hampton Court, afterwards his widow’s sole executor, the elaborate dimensions of his monument may be due, since it was evidently on a scale unusual in his position in life” (Preface to Gardner’s edition of Tijou’s Drawings).

† “Drawings of Ironwork,” by Jean Tijou; edition by J. Starkie Gardner, F.S.A. Published by B. T. Batsford, 94 High Holborn, London, 1896.



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NOTES ON CHURCH PLATE.

evidence for and against is fully stated in my paper, to which, however, should be added the additional fact, already mentioned, that Hampton Court was not designated "Palace" so early as the first part of the eighteenth century.

In bringing this article to a close, I think that I cannot do better than quote the final paragraph of my paper: "In conclusion, *Pal-mam qui meruit ferat*; and the only man to whom we can fairly assign the execution of the 'ornamental ironwork,' upon the evidence at present obtained, as well as designing it, is not Huntington Shaw, but Jean Tijou, smith."

NOTES ON CHURCH PLATE IN THE DIOCESE OF LONDON.

BY EDWIN FRESHFIELD, JUNIOR.

[Continued from Vol. III., p. 268.]

INDEX TO THE PLATE OPPOSITE.

1. Constable's mace, S. John, Wapping, 1829.
2. Verger's mace, S. Botolph, Bishopsgate, 1820.
3. " " S. Dunstan in the East, 1821.
4. Ward mace, Coleman Street, 1684.
5. Constable's mace, S. Paul, Shadwell, 1829.
6. Verger's wand, S. Mary, Whitechapel, 1780.
7. " " S. George in the East, 1785.
8. " " Christchurch, Spitalfields, 1806.
9. " " Christchurch, Spitalfields, 1817.

INVENTORIES OF PLATE.

All Hallows Barking.

TWO silver-gilt tankards: one, 1627, maker's mark W.S., inscribed "The gift of Mrs. Margery Covell Ao: 1626"; the other, 1633, maker's mark a double eagle, inscribed "Edmundus Forster, 1634."

Two silver-gilt cups with paten covers: one, 1631, maker's mark I.M., a pig passant below, inscribed "Ex dono Thomæ Crathorn 24 Decembris 1631"; the other, 1633, mark W.S., as on the first tankard, inscribed "All Hallows Barking Anno Domini 1634."

A small silver-gilt cup, 1684, inscribed "All Saints Berkin London 1685."

NOTES ON CHURCH PLATE.

A silver-gilt paten, square and on four round knobs, 1633, mark as on the second tankard.

A silver-gilt dish, 1633, inscribed "All Hallows Barking Anno 1633."

A silver-gilt spoon, late sixteenth century.

A beadle's staff, pear-shaped, of silver, inscribed "All Hallows Barking 1800."

The tankards are plain. The cups belong to *Type 2*. The square paten is unique. The spoon is early sixteenth century; the end of it, probably a seal, has been cut off. Maker's mark W.S., in "Old English Plate," Appendix A, 1633; I.M., *ibid.*, 1639. This church escaped the Great Fire.

All Hallows the Great with All Hallows the Less.

Two silver-gilt tankards, 1608, mark S.O., inscribed with a coat of arms and "The gift of Thomas Kaddy. This pott belongeth to the parish church of Great All Hallows in Tham street London 1608."

Two silver-gilt cups and covers: one, 1575, mark H.C. separated by a hand grasping a hammer; the other, 1608, mark T F in monogram.

Two silver-gilt patens on feet, inscribed "Great All Hallows in Tham streat London 1608": one, 1575, mark a stag's head; the other, 1608, mark as on the second cup.

A silver-gilt paten on a high foot or stem, 1634, mark C C with a tree (?) between, inscribed "The free guifte of John Hudson unto ye parishe of All Hallowes ye greate London Thames streete."

Two silver-gilt patens without feet: both have the mark for 1608, and T A in monogram with a mullet.

Two silver-gilt almsdishes: one, same date and marks as the flagons, inscribed "The guifte of Roger Snelson, Dyer parishioner of this parish Ano Dom 1631; the other, 1708, mark "Re" crowned, with a fleur de lis below. This dish bears an inscription showing that Lady Ann Glover presented 14 oz., and the rest was provided by the parish, who melted down some of their old plate to provide this dish. It is inscribed "All Hallows the Less London 2 October 1708."

Two silver-gilt spoons, 1719, and inscribed "All Hallows the Great 1719."

The flagons are decorated round the rim of the lid and lip and the foot with a ribbed ornament. The cups figured on the plate in the first article of this series on Vol. II., p. 119, belong to *Type 7*, and are thistle-shaped. The bowls are beakers, and the ornament on them should be compared with that on the beakers at S. Giles,

NOTES ON CHURCH PLATE.

Cripplegate. The spoons are perforated with a pretty pattern. The almsdishes, decorated with *repoussé* work and engraving, are very fine. Marks S.O., H.C., T.F., C.C., will be found in Appendix A of "Old English Plate," under dates 1608, 1609, 1629, T.A. 1609 and R.E. 1709; H.C. in Appendix A, part 2, 1579. These two churches were destroyed in the Great Fire; only All Hallows the Great was rebuilt by Wren, and has been pulled down under the Union of Benefices Act and united with S. Michael Paternoster Royal.

*All Hallows, Lombard Street, with S. Ben'et Gracechurch,
S. Dionis Backchurch, and S. Leonard, Eastcheap.*

All Hallows.

A silver tankard, 1613, mark R B (?) with a pellet below; the boss on the lid is inlaid with enamel and a coat of arms; inscribed "Ex dono Christopheri Tolderney armigeri ob ministerium mensæ Domenicæ in ecclesia Omnium Sanctorum Lombard Street London."

Two silver-gilt cups, inscribed "The Communion Cup of the parishe of All Hallowes in Lumbert Streete": one, 1612; the other, 1617; they have the same mark as the flagon.

A silver cup, 1624, inscribed "Lord of thyne owne is this given thee 1 Chron: 29 ch: 14 ver: For All Hallows Lumbard Street London 1641 The free will offering of William Clarke."

A silver cup, 1663, mark I.G. with a mullet below in a heart-shaped shield, inscribed "The gift of M M to ye parish church of St All Hallows Lumbard Streete for ye sole use of ye sacrament," and on the foot is scratched "Mrs Mary Masters."

A silver-gilt paten, 1560.

A silver-gilt paten, 1597, mark H.B. in linked letters.

A silver paten, 1624, mark A. in a diamond stamp.

A silver paten, 1660, and inscribed as the cup given by M. M.

A silver-gilt dish, 1685, mark I.I. with a pellet below. It appears from an inscription that the dish was the gift of Edward Fownes to the parish on Easter Day, 1685.

Four silver plates, 1771, mark W.G. in an oblong stamp.

A silver-gilt spoon, the gift of William Gines, churchwarden, 1765.

S. Ben'et.

Two silver-gilt tankards, inscribed "S. Bennett Gracechurch": one, 1605, mark I.A. in a scalloped shield; the other, 1631, the same maker's mark, inscribed "Donum Johannis Raynye ad sacrum usum 1631."

NOTES AND QUERIES.

S. Leonard, Eastcheap.

A silver-gilt dish, 1709, mark Pa in a lobed stamp. From the inscription it appears that this dish was the gift of Edward Boulter, who gave £100 towards the purchase of plate in 1709.

Two silver almsdishes, 1706, mark L.E. with two objects (? pellets) above and below and with seven dots in a circular stamp.

S. Dionis.

The plate of S. Dionis Backchurch is now at S. Dionis, Fulham, *q.v.*

The flagons are of the usual type. The pair of cups belong to *Type* 2, the cup of 1624 to *Type* 5, and the cup of 1663 to *Type* 6. P.A. stands for Humphrey Payne, L.E. for Timothy Ley, and W.G. for William Grundy. Among the donors is "M. M." This person was a munificent supporter of the church, but her wish to conceal her identity has been frustrated by some person, who has scratched or pricked "Mrs. Mary Masters" on the foot of the cup. Under the name "M. M." she gave a flagon to S. Botolph, Aldgate, and a flagon, a cup, and a paten to S. Faith under S. Paul's. William Clarke's gift is described as the free-will offering to distinguish it from a fine. All these churches were destroyed in the Great Fire and rebuilt by Wren, excepting S. Leonard, Eastcheap. All Hallows is now the church of the united parishes, and the other churches have been pulled down under the Union of Benefices Act.

[To be continued.]

NOTES AND QUERIES.

A RARE MOTH.—Perhaps it may interest some of your readers to know that a certain moth was common in my garden at Redhill in the month of August this year. As the markings were well defined I was puzzled at not being able to identify it in my various books. Recently I showed a specimen to Messrs. Watkins and Doncaster, 36 Strand, London, and they pronounced it to be *Plusia moneta*.

It is quite rare in England, though common on the continent, those that are sold in our naturalists' shops being foreign specimens.

Had I known what a rarity I was taking in such numbers, I should have kept all I caught for purposes of exchange, but I merely kept a few for my own collection, and let the others escape.—A. F. H.

SANDERSON OR SAUNDERSON FAMILY.—I should be obliged for any genealogical notes, no matter how trifling, regarding persons of the above

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name residing at the following places in the seventeenth and eighteenth centuries. In Bedfordshire: Pulloxhill, Luton, Whipsnade, Dunstable, Eaton Bray, Steveington, Bedford, Toddington. In Buckinghamshire: Beaconsfield, Wycombe, Pitstone, Wendover, Olney, and Buckingham. The undersigned will be pleased to correspond and reciprocate with any reader interested in this research.—CHAS. H. CROUCH, 5 Grove Villas, Wanstead.

STAPLETON FAMILY.—I find one of my forefathers, James Stapleton, of the parish of Hounslow, Middlesex, was married at Epsom, in 1763, to Mary Southgate of that parish. Soon afterwards he moved to Greaseley, Notts, but in the early years of the nineteenth century he was living at Dorking, Surrey, where, at the same period, his son Edward, a West India merchant, owned real estate. I shall be very glad if any reader can tell me if anything is known of the family, previous to the nineteenth century, about the neighbourhoods of Hounslow and Dorking, either through the medium of these pages or directly.—ALFRED STAPLETON, 115 Querneby Road, Nottingham.

THE TERRORS OF OLD LONDON BRIDGE.—To the oft-quoted accounts of the dangers of the Thames when old London Bridge was standing let me add one reference to these dangers which I recently noticed in Owen's description of Pembrokeshire in 1602 (p. 111). Speaking of Stakholm Island at the mouth of Milford Haven, he says it is "scarce a mile distante from the mainland, but separated with such a violent current as seldome is the passadage without danger. You shall see the current runne with suche violence as the tyde doeth at halffe ebbe under London Bridge (the fall excepted)."—J. PRITCHARD.

BOWYER FAMILY.—I shall be glad if any reader will tell me where I can find the marriage, about the year 1638 or 1639, of John Bowyer, son of William and Sarah Bowyer, of Worth and Charlwood, to Elizabeth Whitfield of Worth. I also want the marriage issue and burial of Thomas Bowyer, son of the above John and Elizabeth; Thomas was born in 1643.—P. A. BOWYER.

THE NODE, WELWYN.—I shall be glad if anyone can tell me of any manuscripts or books which will give me information as to when the above house was built, and by whom.—ALAN HOGG.

LONDON SIGNS 1638.—The following list of house signs in a small city parish, with the names of the occupiers and the rent they paid in 1638, is of sufficient interest to find a place in the "Home Counties Magazine." It is extracted from MS. 272 in Lambeth Palace Library, which consists of returns made by the incumbents of city parishes in 1638 for the purposes of tithe. Out of nearly 100 returns, this one and that for St. Margaret's, New Fish Street, are the only ones which give the signs com-

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plete for the parish. The other list, which is longer than that given below, will appear in a future issue.

SAINT JOHN THE EUANGELIST'S PARISH IN WATLING STREET.

The house and the Inhabitant.	Rent paid of late yeares.
Mr. Geo. Sanet at the signe of the Black boy	£80
„ Hitchcock at the Fox and Goose.	£60
„ Peacock at ye Lambe	£32
„ Tarbock at ye Golden Bell.	£50
„ Willson at ye Pyed Bull	£30
„ Wood at ye Wheat Sheafe	£28
„ Taylor, The greate Inne at the Bell	£70
„ Chaplin at ye blew bell	£50
„ Townsend at ye golden lyon	£30
„ Scrafton at ye Bores head	£32
„ Dring at ye harrow	£36
„ Latham at ye Red Crosse	£70
„ Barnard at ye Spred eagle	£60
„ Stoninge at ye Sunne.	£36
„ Parrie at ye little Bell	£16
„ Stiles and Mr. Alvey at the bolt and tunne	£56
„ Trairs at ye 3 pigeons	£30
„ Moell at ye naked boy	£30
„ Hamond at ye Greyhound.	£16
„ Chambers at ye same signe.	£20
„ Short at ye Swanne	£28
„ Malbon behind ye Halfe moone	£18
„ Collins, a warehouse joined to the 7 Starres payeth rent £13 yearly.	
„ Brooke possesseth part of ye ground belonging of old to ye Inne at ye bell, which paid when it was a garden in length 43 foot, in bredth 12 foot, it is now a paved yard, a washhouse, a little closet, a starecase.	

F. HILL.

THE LIGHTHOUSE AT DUNGENESS.—In one or two of the daily papers for 7th December, reference was made to the new lighthouse to be erected at Dungeness as the “third.” It is really the fourth; a lighthouse of sorts was set up at Dungeness point as early as 1616, and mariners, in asking for it, stated that at twilight they were lured on to the shingle banks by the appearance of the tower of Lydd Church, which looked like some “Talle Shippe” sailing toward them. A more substantial lighthouse, lit with a coal fire, replaced this structure in 1635, and stood till 1792, when the existing lighthouse was erected and illumined by eighteen sperm oil candles.

REPLIES.

BERKSHIRE CHANTRIES (Vol. III., p. 323).—In bringing my article on the above subject to a close in October last, I omitted to state that at Wokingham—where, as we have seen, the keeping of a grammar school was one of the objects of the foundation of Our Lady's Chantry—we are told that, in 1548, the only plate belonging to the chantry was a chalice weighing ten ounces.

At Faringdon and Fifield were endowments for obits and lights.

Within the parish church of St. Nicholas in Abingdon was Our Lady's Chantry, founded—as was supposed in 1545—to find a priest to celebrate daily service in the said church. This was, at the date just mentioned, duly performed. Its possessions were worth, yearly, £10 18s. 8d. out of which 15s. 6d. went to the King for tenth, 3s. 2d. for rent resolute, £7 15s. to the chantry priest, and the balance was spent in repairs to the chantry property. In 1548 the incumbent was William Ayssten, clerk, aged fifty, who also received £7 a year pension from the late monastery of Abingdon. There were also in the church of St. Helen certain obits and lights.

At Englefield, according to the Edward VI. return, there had been a chantry founded by the ancestors of Sir Francis Englefield, which Sir Francis had dissolved since 4th Nov., 27 Henry VIII. The last Lady Englefield had also left money for a stipendiary priest to sing masses for her soul for a period of twenty years.

There were obits and lights, or lamps, maintained in a number of other churches in Berkshire besides those of which mention has been made in my previous notes; reference to these will be found in the Edwardine certificates. In connection with some were other services: thus at Fyncham, Wingfield, and Long Wytنام, was the relief of the poor; at Cookham the repair of Maidenhead Bridge; whilst at Cholfrey and Sunningwell was the repair of the church. It is noteworthy that at Mylton the position of the lights, for the maintenance of which property had been given, is stated to be “upon the high altar.”—THE AUTHOR.

AN EARLY HERTFORDSHIRE RAILWAY (Vol. III. p. 327).—In reply to a query in the October number of the “Home Counties Magazine,” an account of this overhead railway will be found in a long defunct scientific magazine known as the “Register of the Arts and Sciences,” for July 2nd, 1825. A long description is given of the opening ceremony, which took place about this time, and of the inventor of the system who appears to have been only a “little too previous.” The line was constructed upon what is now known as the suspension principle, and was used for the conveyance of bricks across the marsh at Cheshunt, to the river Lea. An account of its construction, and the method of working this pioneer railway, can also be seen in Cooke's “Topographical Description of the

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County of Hertford," second edition, published about the year 1828. The first edition does not say anything about it.—WM. FRAMPTON ANDREWS, Hertford.

TAVISTOCK HOUSE (Vol. III. p. 242).—Among the known residents who lived in this house was Charles Williams, stockbroker, and a friend of "Perry's"; he published a volume of private letters with litho. portraits of his family; he was grandfather of Captain Williams, 10th Hussars, who died of fever on his voyage home from the Crimea.

It should not be overlooked that Charles Gounod, the composer, resided here with the Weldons in the seventies, and composed some trifles for the Gounod choir, which met there for practice weekly.—R. B. CANSICK, Woburn Sands.

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MINIATURE SERIES OF PAINTERS: FRA ANGELICO, VELASQUEZ, WATTS, BURNE-JONES, ROMNEY, AND WATTEAU. George Bell & Sons. 1s. each, net.

This series, edited by Mr. G. C. Williamson, Litt.D., will do a valuable service if it helps to teach the average visitor to our national collections of art how to look at the pictures he goes to see, and what are the characteristics of the painters, their times, and countries. Speaking first of the volumes devoted to Fra Angelico, Velasquez, Watts, and Burne-Jones, they certainly seem, having regard to their necessarily limited compass and popular style, to fulfil the objects at which they aim. Each book is divided roughly into two sections; the former depicts the man and his life, with its hopes, its pleasures, and its trials, and lastly his work as the result. Dr. Williamson has entered upon his task with a commendable enthusiasm and discrimination. If one can make any comparison, the volume on Fra Angelico is perhaps the most carefully prepared and concise.

We now turn to speak of two other volumes in this attractive series, Watteau and Romney. We learn that Watteau, so famous for his dainty pictures, was born at Valenciennes, in 1684, of poor parents. Without any previous instruction he composed, at the age of thirteen, a picture showing remarkable talent; the first one, however, to attract renown, appeared in 1700, and was named "La Vraie Gaîté," it represented a dancing scene at the door of a tavern.

After a third picture, he lost, to his great grief, the master with whom he had been working; this decided Watteau to leave his home. He quitted it unknown to his parents and tramped to Paris. For some time he struggled with poverty and was content to work for a decorator in order to earn his bread; he then met a painter from Antwerp, named Claude Gillot, who greatly assisted him with his advice and instruction.

From this date he began to climb the ladder of fame. The splendid collections of pictures in the Paris galleries greatly helped the young rising artist, who later attached himself to M. Audran, the *concierge* of the Luxembourg; the fashionable and gay world assembled in the garden of the Palace affording

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Watteau many charming subjects for his brush. His great speciality was his delicacy of touch and grouping of figures; with this he joined warmth and depth of colour and correct drawing.

He founded a school and had many imitators, the principal being Pater, Pancret, and Bouchier; their subjects were nearly always scenes of court life.

In 1719 he was in precarious health, so he visited England to consult the then famous physician, Dr. Meade, and in return for his advice painted him two pictures, "*Les Comédiens Italiens*" and "*L'Amour Paisible*." In temperament Watteau was "difficile," uncertain, and restless.

George Romney first saw the light in 1734, his parents being humble working people in Cumberland. We read that Romney's father removed him from school before he was eleven, as he would not apply himself to his books, and took the boy into his workshop, where George's spare time was given up to drawing and painting. A travelling artist, named Steele, later taught him all he himself had learnt in Paris, and employed him to mix his colours.

When Romney left Steele's service he painted sign-boards and took portraits of ladies in the neighbourhood, in order to support his wife and two children; he had married, when only twenty-two, a servant girl, who had nursed him through a serious illness.

Feeling he was capable of greater things, Romney determined on going to London as soon as he had saved £100; he took sufficient to pay only for his journey and immediate needs, leaving the rest for his family. Except for two visits, he remained away from his home thirty-seven years, but he frequently sent remittances to his wife. Romney's drawing is faultless, while the softness and grace of his portraits with their full and warm tints is peculiarly his own.

Life and movement are well shown in a group of the Stafford family and in the two figures of Thomas John Clavering and his sister; wind fluttering the drapery of the girl's figure, and a dog leaping to the boy's side, are lifelike to a degree.

Lady Hamilton sat to Romney in a variety of poses as well as costumes; a slight sketch of her life will be found among these pages, to which the reader is referred for a more detailed account.

Romney, after many ups and downs of life, returned to his native place in bad health, to be nursed by his devoted wife, who had never stood in the way of his advancement; he died two years later, on November 15th, 1802. It is sad to relate that some little time before his death he lost his intellectual faculties.

The printing and binding of the volumes are in excellent taste, and the illustrations well chosen.

A CALENDAR OF THE INNER TEMPLE RECORDS, VOLS. I., II., and III., A.D. 1505-1714. Edited by F. A. Inderwick, K.C., F.S.A. London, Sotheran & Co.

The issue of the third volume of this excellent Calendar forms a fitting occasion for us to draw our readers' attention to the work as a whole. In order to measure its true value, it must be taken in conjunction with the Calendars to their records which the Societies of Lincoln's Inn and Gray's Inn have issued, and are still issuing, and it may be safely said that with the material collected together in these works the student of the legal history of England has a basis for study which has never before existed. But it is not in this light that we have space to speak of the Inner Temple Calendar—the particular portion of the trio to which we have just referred. All we can do here is to congratulate Mr. Inderwick on his extremely interesting prefaces,

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which show us the part played by the "Templars" in English history during the period covered, and point out to our readers the importance of the work from a topographical point of view. There is hardly a more interesting portion of London than the Temple, and for the topography of that "liberty" the calendar furnishes us with material never before accessible to the general reader. Details as to buildings destroyed by the Great Fire of London, and as to successive repairs of the church, will be found particularly important.

Many of the interesting buildings in the Temple form illustrations to the Calendar, as do certain of the valuable portraits in the possession of the Society; the latter are reproduced by photogravures well executed by Messrs. Walker and Cockerell.

FROM A MIDDLESEX GARDEN. By Alfred H. Hyatt. Wellby. 7s. 6d. net.

Mr. A. H. Hyatt's book is a collection of meditations on the pleasures of his garden, with copious quotations of the thoughts of many writers. Why such meditations should be inspired by a Middlesex garden, more than by a garden in any other county, does not transpire. But this matters little; there is a fascination about the book which only a true garden-lover could impart to his readers. The author not only leads them to enjoy his garden and the flowers growing therein, but he also takes the trouble to collect various legends and stories about his own favourite plants. The illustrations are very picturesque, and the binding unique in design and quite in keeping with the restfulness of the book.

(1) GUILDFORD AND ITS SURROUNDINGS. By J. E. Morris B.A. 6d. net.

(2) A GLIMPSE OF CRANBROOK. By W. Stanley Martin. 6d. net.
(Homeland Association Ltd.)

We are glad to notice that these excellent little handbooks have each reached a second edition. They have both been revised and enlarged, and are now as complete guides to their respective districts as the ordinary rambler and cyclist need wish to possess.



A Dutch Cottage, Canvey Island.



The present Church, Canvey Island.

THE MAKERS OF CANVEY ISLAND.

By MARY L. COX.

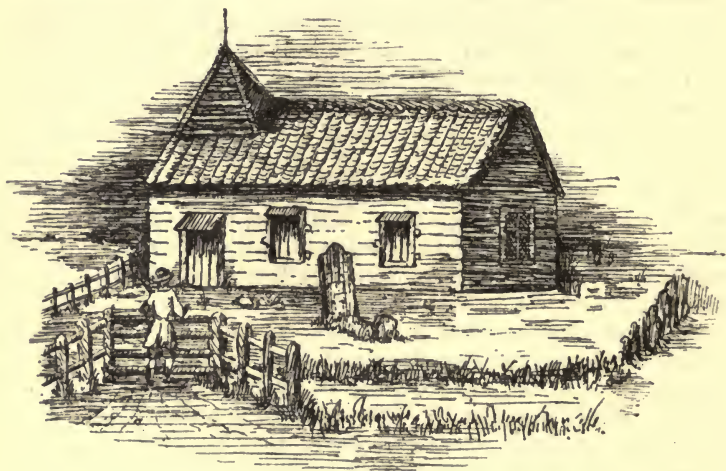
[Concluded from p. 71.]

ALTHOUGH the Dutch people gave to Canvey Island characteristics so familiar at the present day, not one of that community impressed the stamp of his personality upon the place and its institutions as did the actual "maker" of modern Canvey, the Rev. Henry Hayes. True it is the Dutch people, by their skill, made the island a comparatively safe dwelling-place from the inundations of the sea, but beyond that the only object they had was to find as satisfactory a return for their capital as possible. Mr. Hayes, from the first time he came on to the island, never ceased to make the welfare of the islanders one of the principal objects of his life. He first served the curacy from Leigh, for in those days there was no house available for the use of a clergyman. The little white-painted church with its red shutters and red-tiled roof was the chief landmark. Small farm-houses and cottages were visible at considerable distances one from the other; in the centre of the island an inn, of which the signboard portrayed a substantial red cow, with "A Bird" lettered below, intended to draw one's attention, not to any freak of nature, but to the fact that the name of the worthy host was Abraham Bird; a second inn lying under the wall at Hole Haren; two inconsiderable clumps of trees (for Canvey is too windy to allow of much horticulture), and three tiny round Dutch cottages (one since blown down), built about eleven feet high and broad, with brick foundations and superstructure of mud, kept in position by a pargetting of cockle shells—such was Canvey when Mr. Hayes was appointed first vicar in 1872. These features still remain, but the island bears all the traces of a working, thoughtful energy. The church has been replaced by a larger building, with schools near by. Close at hand is a village with an imposing vicarage and picturesque thatched well, the boring of which was an expensive and lengthy undertaking, and, in the neighbourhood of the "Lobster Smack," a trim row of coastguard cottages, which, together with the introduction of a post office, are some of the most apparent results of Mr. Hayes' vicariate.

The little chapel found by Mr. Hayes was not the one left by the Dutch. After 1704 there seems to have been no regular worship. By 1712 the chapel had become so decayed that another was built

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at the charge of Mr. Edgar, an officer in the Victualling Office, who owned Chaffletts Farm, and consecrated on the 11th of June 1712, by Compton, Bishop of London, probably the first bishop to visit the island. He further settled £12 per annum on the same. This lasted some thirty years and more, when a new one was built about the year 1745, partly by a contribution of the inhabitants, but mostly by the benefaction of Daniel Scratton, esq., owner of considerable estates in Prittlewell. He also gave part of the tithes to trustees to pay £10 a year to the vicar of Prittlewell, the better to enable him to perform divine service there, and £10 a year more to the minister, or curate, duly appointed to preach twenty sermons in



THE OLD DUTCH CHURCH.

St. Katherine's Chapel in the island. In 1768 about £17 a year was paid by the nine incumbents who took the tithes of the island. With this scanty provision the islanders had to content themselves for a long period, even to within the last thirty years.

Many of the islanders still remember this state of affairs, for said an old man in answer to an inquiry as to the services in the old church, "Well! he [the appointed clergyman] come a-Good Friday and never no more only twenty times as fast as he could and then we used to put up the flag." This flag on the church was a quite necessary signal to the islanders when services did take place, as wind and weather would not always permit of the execution of clerical duties. For these auspicious occasions the shutters were taken down from the church windows and the smuggled goods removed from the

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sacred edifice, which, from its position, at a desirable distance between the shore and the mainland, was oftentimes made the depository of this class of traders. There were even times when it was intimated it would not be convenient for the clergyman to officiate on a particular day ! A few years ago a small cavity was found in the churchyard near one of the present church walls, sufficiently large to store cigars or tobacco. Through all the winter months no services were ever held on the island. For marriage, the people were obliged, in many instances, to journey a considerable number of miles to the church of the parish to which their part of the island belonged ; their dead they carried to the nearest churchyard, South Benfleet.

From the "Surveyor's Rate Book, 1742-89," many items of interest respecting the church expenses may be gathered. By 1761 the constant reglazing of the windows had become so great an expense that it was deemed expedient to make shutters. This necessitated an outlay of £2 1s. 2d., with an additional expenditure of 9s. 6d. for painting. The clerks, for their services, received the sum of 6d. every Sunday ; the number of sermons, however, for which provision had been made, was seldom realized, and fell short by no less than eight in 1785. Only once in the season was the chapel cleaned, and with the early approach of autumn the sacred edifice was given over to loneliness and solitude, unless disturbed by the smugglers. This state of affairs practically continued until 1872.

With an indomitable energy, and wonderful capacity for enlisting the interest and sympathy of those with whom he came in contact, Mr. Hayes devoted himself to the development of the island, commanding the admiration and respect of all who knew him. One of his first acts was to secure the building of a school for the accommodation of some fifty children, for, owing to the improvements in the land drainage, brought about by the exertions and example of Mr. Danbury, it was possible for farm labourers to bring their young families on to the island without the risk of seeing the children fall victims to malaria, and until then no provision had been made for educating the children. The church clerk who, under the old *régime*, received 5s. per annum for his services, and who has been resident on the island for over eighty years, still remembers the days when only people who cared but little whether they lived or died would undertake the farm work on the island.

The building of the schools accomplished, Mr. Hayes turned his thoughts towards the enlargement of the church. As it then stood, dedicated to St. Katherine, it was a small wooden building accom-

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modating some ninety worshippers, the interior remarkable only for the absence of pulpit and reading-desk, both removed to afford more space. The churchyard had but one tombstone, although only too well tenanted, for many have been the waifs of the sea cast upon the island's shores, to find a last resting-place among strangers.

It was intended only to enlarge and re-roof this building, but owing to the difficulty of enlarging the site, it was rebuilt in the old churchyard about twenty feet further back from the road. The windows and porch of the old church were re-introduced into the new. This was consecrated November 9th, 1875, by the Bishop of Rochester. Three years later an organ, transferred from Great Waltham, added much to the little church.

Between the time of the active and persevering Dutch settlers, and the dawn of these brighter days, Canvey passed through many vicissitudes. During the ministry of the last Dutch pastors appointed to the community on the island, English interests were gradually again becoming predominant, and the number of English inhabitants greatly increased. Nevertheless, down to the year 1704 we may trace pretty accurately the activity of the settlement there. After this time the proceedings of the Dutch consistory of Canvey Island become somewhat obscure. That the conduct of affairs was hazardous and unhappy may be gleaned from a letter addressed from Canvey in April, 1705, by a certain Anna Ca[therina] van Rentzen, widow of Emilius van Cuilenborgh, to the consistory in London, in which letter she remarked that her husband (presumably the minister), "wounded to the soul by oppression, pain, and calumny, had at last yielded up the ghost." He was buried in South Benfleet churchyard 13th October, 1704. Forwarding some of her husband's MSS., she begs that the widow's pension of £50, promised to her husband, should be increased by £10.

In the same letter she complains of the unhealthiness of the place, for then, even as for long afterwards, marsh fevers were the penalty of living on the island. The registers of South Benfleet record the burial of a Dutchman in 1623; three the next year, and in 1625 three more, and fourteen men, women, and children between that date and 1641. Then there is a gap of twenty years. Dutch names are of frequent occurrence in this register down to 1700. In 1710 there is an agreement between the overseers of the poor of the London Dutch Church and Jan Smagge, a farmer who rented thirty-eight acres of [marsh] land lately in the occupation of Peter van Bell, in the parish of North Benfleet, and in the south part of "Holy Head, *alias* Canvey Iland," at £8 per annum. In 1720 John Van de Voord, of Canvey Island,

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yeoman, leased this same ground for a term of eleven years at an annual rent of £12, with permission to plough up two small pieces of land, but no more, under penalty of £3 per acre.

Respecting the property owned by the London Dutch Church on the island, a number of receipts furnish many items of interest. Thus, John Greenway gives a receipt, dated 5th September 1721, to Mr. Vanbord for "Twelf Pound fifteen shillens by the oorder of the Dutch Church for 51 aekers at 5 shillen a naker for the ues of the seay walls." About this time we find an entry, "If there comes an outrageous tide to allow in proportion what other gentlemen doe."

Down to the year 1800, when Mr. Gardiner bought fifty-six acres from the deacons of the Dutch church in Austin Friars, many such accounts and business transactions show the close connection the Dutch community in London maintained with the island, although it is extremely doubtful whether any Hollanders had actually inhabited Canvey for many years prior to this date.

Property on the island has so frequently changed hands that it is often a difficult matter to trace the consecutive owners. Monks Wick* is owned by the Dean and Chapter of St. Paul's; in 1867 George Hilton, of Flemings Runwell, was lessee. It is in South Benfleet parish. Waterside Farm also belongs to the Dean and Chapter of St. Paul's. About 1807, when in the tenure of Henry Wood, a fire consumed everything but the house. Being uninsured, his neighbours subscribed to make good the loss, and, to his honour be it said, he afterwards refunded all the money advanced. The Wood family, down to within recent years, has always held much land in Canvey Island. Their earliest known connection was in 1579, when Henry Wood rented Sharnard, in North Benfleet parish, and another marsh of Edmund Tyrell. He also owned Russells, and other marsh lands adjoining, purchased of Colonel W. Brewse Kersheman. Southwick Marsh, otherwise Tree Farm, formerly the property of the colonel, was purchased by Jonathan Wood, who also similarly acquired Little Brick House in North Benfleet and Prittlewell; it was afterwards acquired by William Kynaston, of Gresham Street, London.

Chaffletts and Fartherwicke were once the property of James Holbrook, of Tottenham, and afterwards of his sister, Mrs. Wakelin, of Tottenham. Afterwards these farms passed to the Wood family, then into the possession of Alfred and Charles Layard, and now are owned by Messrs. Arthur and George Clarke. In 1787 the house and buildings were consumed by fire.

Antletts, otherwise Antleach (called Brick House), and Sauldry

* Benton's "History of Rochford Hundred."

THE MAKERS OF CANVEY ISLAND.

Marshes, lying in Pitsea and South Benfleet, were owned by John Fell in 1749. Later Sir James Charles Dalbiac, K.C.B., bought this property, but resold it to Jonathan Wood. In 1860 it was sold by his trustees to Charles Asplin, of Tilbury, and has lately been acquired by the Kynock Company. Upon this farm is very prevalent the *Lathyrus Tuberosus*, a plant which it seems impossible to eradicate. The flower somewhat resembles the everlasting pea, with a bulb at the root, which is edible, and is said to have been introduced by the Dutch.

Rack Hall, *alias* Wreck Hall, *alias* Southchurch Marsh, in the parish of Southchurch, situate at the south-east side of the island (formerly consisting of forty acres), is all third-acre land. It was originally purchased by Ralph Robinson, of Horndon (*circa* 1770), for 100 guineas. This was resold in 1815 at the Bell Inn, Horndon-on-the-Hill, by William Jeffries, to the grandfather of Daniel Nash, who was owner in 1867, for £1,300. The family had made up their minds to let it go for £800, but the company being somewhat stimulated by sherry, and a competition springing up between Nash and Wilson, of Rochford Hall, the result was as above stated. When the purchase-money was paid at the Lion Inn, Rayleigh, to Jeffries and Charles Robinson, it was deposited in the boots of the recipients, for fear of footpads. The farm took the name of Wreck Hall from the circumstance that Ralph Robinson, purchasing of the underwriters the wreck of the *Ajax* (which was driven on shore opposite Burgess House at South Shoebury), employed the timbers in the construction of the premises. Knights Wick, situated in North Benfleet and Hadleigh, formerly the property of William Hilton, of Danbury, is now owned by Messrs. Arthur and George Clarke. Small Gains, in Hadleigh and Prittlewell, comprises what in old deeds is called Low Marsh, now better known as Sunken Marsh, and additional land bought of Richard Harrison, now in the possession of Mr. Foster.

Sluice Farm, partly in South Benfleet, is now owned by Charles Beckwith, the proprietor of the "Lobster Smack," the chief of the two inns upon the island. This lies under the wall at Hole Haven, the house of call for unlicensed pilots, who are patronised by those captains objecting to the charges of the Gravesend pilots. There, in the evening, Dutch is frequently the only language spoken, for there the captains of the eel boats love to congregate and smoke their pipes. Germany is also represented, but not to the extent that Holland is, so that it frequently happens visitors might think they had been mysteriously transported to the home of canals and tall trees.

Respecting landowners past and present, the greatest possible

THE MAKERS OF CANVEY ISLAND.

interest attaches itself to the name of Henry Hayes, for with an interval of considerably over 230 years we find landowners in Canvey Island of that name. The parallel goes still farther, for the wives, in both instances, were similarly named. The original Henry Hayes, and Elizabeth his wife, lived on the island, acquiring a cottage, garden, etc., and died in 1657, leaving two sons, Thomas and Henry, and three daughters, Mary, Alice, and Elizabeth.

Whether the first Henry Hayes was in any way such a public benefactor as the second, it is impossible to say; no evidence goes to support such an idea. Nothing is more admirable than the work of the later representative of the name. Having achieved the rebuilding of the church and the establishment of the schools, he is to be found working for the erection of a suitable vicarage; later, the boring of the village well—one of the greatest boons to the island, as previously, with few exceptions, one was dependent upon the rain, or, worse still, ditch-water. In this respect many of the people were fastidious, only repairing for their supply to such ditches as were the homes of families of water-rats.

At Brick House there is a spring, but owing to the breaking of the sea-wall and consequent inundations, in January, 1881, it has become brackish.

These inundations still occasionally bring much damage and destruction to property, the most serious of recent years being the one above mentioned, when fifty acres were lost to the sea. Those who could do so left the island; the remainder took refuge in the higher rooms, awaiting, as they feared, the inevitable washing away of their homes. When the tide receded strenuous efforts were made to repair the breach in the walls. About four years ago there was again a disastrous break in the sea-wall on the north of the island. Dry and crumbling, owing to the lack of rain, it soaked up the salt water like a sponge, and three ominous cracks appeared. Through these the water gushed in torrents. The farmers hurried away with their wives and families, but the only lives lost were those of two bullocks. A strong north-westerly gale was blowing, and when it dropped the water rushed up in swollen volume, bringing destruction and desolation. After bursting the sea-wall the water followed the line of the dykes and ditches. One of the effects of this inundation may be seen in the skeleton trees of the photograph of Canvey Church, killed as they were by the sea-water.

Serious inundations, killing nearly all the cattle, occurred in 1731 and 1736, besides many of lesser degree.

Although Canvey remained until the last two years practically *terra incognita*, postal authorities nevertheless recognized the island

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under appellations such as would puzzle any but the officials of St. Martin's-le-Grand; for instance:

Rev. mr hayes
Canibell irland.

To the Vicar of the Parish Church
of Convent or Canvy Highland.

The Vicker of Cordey ilient.

Such addresses are now far rarer than formerly, and most probably the days are not far distant when to mention Canvey Island will no longer elicit the question "Where is Canvey?" for it will be as well known as the neighbouring holiday resorts of Southend and Leigh.

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THOUGH not according to precedent, the King's determination that his triumphal progress through London should be on the day following his coronation, and not on the day before it, seems to have given unbounded satisfaction; his loyal subjects desire to greet him and the Queen Consort as their crowned sovereigns. But if ancient precedent is not followed as to the day of the progress, surely it may be in the matter of decoration of the metropolis. When Queen Mary made her progress from the Tower towards Westminster, the day before her coronation, the houses in the "Cheape," on either side, were "garnished in a goodlie manner" with "cloth of tapestrie, Arras, cloth of gold and of tissue," whilst along the street floated "streamers and banners riche as might be desired."

INDEED, in looking at any of the contemporary descriptions of former coronation processions through London, one cannot help being struck with the great amount of care with which a *scheme* of decoration was carried out, thus rendering the whole affair more of a dignified pageant. At the coming coronation, London will be full of visitors from abroad. Let us show them that—like the citizens of Bruges or Antwerp—we are capable of organizing a procession and decorations on lines as artistic as may often be witnessed in those and other continental cities; and on occasions which, in importance, certainly cannot compare with the event we are to celebrate in June.

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It will be, of course, impossible to make the procession through the streets of London as solemn and impressive as the actual coronation procession, when the emblems of regality will be carried by those whom the King selects to carry them; but why should not some of these illustrious persons ride in the procession through London bearing such of the emblems as might suitably be carried on the occasion? It would be following precedent were this done, as may be seen on reference to the contemporary records of various coronations.

EXCEEDINGLY interesting documents these are. From them we learn how Richard II., robed in white, rode out from the Tower the day before his coronation, and was, on emerging, joined by a concourse of nobles, knights, and citizens, who accompanied him to Westminster; how Henry VII., on the day before his coronation, after dinner, prepared himself in a robe of purple velvet "furred with ermines," and, bearing a great arrow in his hand, rode from the City to Westminster, whilst knights on foot held a canopy over him; and how, when Queen Mary went from the Tower to Westminster the day before her coronation, the streets were "all gravelled" so that the horses should not slip. At the Conduit, in Cheapside, stood the City Chamberlain, who gave to the Queen, as the City's gift, "a thousand marks of gold in a purse."

WHEN we look through the English coronation records we also notice that at least three of our sovereigns fixed St. George's day for their coronations—Charles II., James II., and Anne. The hour selected for setting out for Westminster Abbey on the morning of the coronation was usually early; Charles II. left Whitehall at 7 in his barge for Westminster; James II. left the same place, also by water, at 9; so did William and Mary. Anne left St. James at 10, George I. at 9, George II. at 8; George IV. left the Speaker's residence (where he had "repaired privately" on the previous night) at 10; William IV. left St. James at 10.30., and the late Queen started from Buckingham Palace at 10.

WE referred last quarter to the reality of the Thames trout; well will it be if, in October, we be able to record the reality of the Thames salmon. The association which seeks to stock the river with this, in all ways, excellent fish has placed some more smolts in the water at Teddington this year, and the coming summer will decide the question whether any of those previously turned into the Thames survived their journey to the sea. For our own part we

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doubt if they did. The smell last summer from the Thames between Greenwich and Woolwich certainly suggested that the water did not possess qualities likely to be health-giving to young salmon.

SPEAKING of Woolwich, we notice that the government has now in hand the destruction of the last connecting link between that riverside town and the history of the British navy; the remaining basin of the old dockyard is to be filled up, and doubtless will, ere long, be covered with buildings. At this yard were built many of the most famous "wooden walls" of England. Old Dr. Pococke—whose description of his walks in England are always graphic—tells us how, in 1754, he went to Woolwich and saw in the dockyard "the largest man-of-war" on the stocks "that ever was built in England"; and it was, he assures us, the largest that could ever be built, "as they are obliged to choose out men six feet high to be able, with their arms, to encompass the main yards which are necessary for a ship of that size"

A TOPOGRAPHICAL Christmas-card is such an out-of-the-way thing that it really deserves mention in these notes. This curiosity of literature was sent out last Christmastide by Mr. Austin Brereton, and a very charming contrast it forms to the singularly monotonous productions with which friend greets friend at the festive season. Mr. Brereton resides at York Chambers, Adelphi, a bit of quaint, riverside London still surviving. After expressing his good wishes he tells those to whom he sends his "card" the story of an old land-mark on which he looks from his window—York Gate, and gives a very pretty little sketch of it.

It is the last of Thames water-gates, and at high tide the river lapped up to its steps, till the embankment put many feet of dry land in front of it. York House, to which it was the approach, was the town house of the archbishops of York after Wolsey's forfeiture of their palace of Whitehall. In 1624 "Steenie," James I's favourite, obtained possession of it, and two years after the gate was designed by—as Mr. Brereton feels certain—Inigo Jones. But on this point we venture to refer him and our readers to page 106 of the second volume of "Middlesex and Herts Notes and Queries"; there we quote from the diary of Nicholas Stone's nephew, who says, speaking of his uncle, "the water gate att Yoke House hee desined and built." York House was pulled down and covered with streets and tenements before the accession of James II.

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MANY are the objects of interest, besides portraits, now on view at the New Gallery, and amongst them Anne Boleyn's shoes and Henry VIII.'s hat. They are lent by the family of Ames, who now reside at Ayot St. Lawrence, and were given—so it is said—to an ancestor under quite unique circumstances: Bluff King Hal and Mistress Anne were riding through Ayot when the King, struck by the beauty of the spot, asked whose it was. A courtier—the ancestor above mentioned—replied that it was the King's, and that he wished it were his! With that ready good-nature which (though occasionally tempered by severity) marked all Henry's actions, he replied, "and so it shall be," giving to the ancestor his hat, and bidding his Queen pluck off her shoes and give them also as title-deeds to the property, a conveyance decidedly picturesque if not entirely legal.

A PRETTY scene truly, and were it not that the incidents are related in sober earnest we might well leave it before our readers; but as it is, we are forced to ask them to view the legend through the glass of fact. Anne Boleyn's head was removed, by direction of her playful lord, in 1536. Ayot did not come to the Crown till 1540. It was granted by Henry on 25th July, 1543, to John Brockett, Nicholas Bristow, and another for, to be strictly accurate, £728 14s. 7½d.; so much for the story of the *gift*. Bristow became sole possessor, and the widow of one of his descendants sold it, about the end of the seventeenth century, to Thomas Lewis, on whose death, in 1718, it was again sold to Cornelius Lyde, from whom it descended to the present possessors—the Ames family.

IT is always satisfactory to note work done, or in progress, on local records—those valuable documents as to the safe custody of which we still await the report of the Parliamentary Committee—and so we welcome the news that Buckinghamshire has now a Parish Register Society for printing the various parish registers of the county. We would rather the society had not confined itself to parish registers, but printed other important local records—parish accounts, sessions rolls, and the like; perhaps it will enlarge its scope later on. The way to encourage it to do so is to nourish it well during its infancy, and we commend it to readers, informing them that the annual subscription is but half a guinea a year, and that the gentleman to whom this modest sum should be sent is Mr. W. Bradbrook, Bletchley.

RAMBLES IN THE HOME COUNTIES, NO. I.

Laindon Station to Laindon Church (1 mile), Basildon (3½ miles), and Pitsea Station (7½ miles). By train from Fenchurch Street Station (L. T. and S. Railway) to Laindon. Maps: Ordnance Survey (one-inch scale), sheets 257-8.

ON leaving the station, turn sharply to the right (do not cross the railway bridge), reaching in a few yards a group of shops recently built. Turn up the road alongside these, and in about twenty-five yards to the left make for the high ground about 200 yards distant, Laindon Church will then be visible on the top of a small hill about three-quarters of a mile to the north-east. The track leads in a straight line over unenclosed land for the first half, then through fields for the remainder of the distance, meeting the road below the church.

An alternative route for cyclists would be by the road running north of the station, then in three-quarters of a mile take the first turning to the right along the small winding road, which leads in half a mile to the church. The present rector has very thoughtfully provided a lock-up cycle shed, where machines may be placed free of charge. The key may be obtained at the vestry.

The church (St. Nicholas) is a building of considerable interest, both to the antiquary and the architect. It consists of a nave with chapel on south side, chancel, porch, a tower with shingled spire built in the west end of the nave, and a priest's house adjoining the west wall. The oldest portions of the structure are of late twelfth or early thirteenth-century date; the buttresses flanking the east window at the corners of the chancel wall are of this period, and also the font.

On the north side of the nave is a blocked-up window of early thirteenth-century date; the remainder of the windows, with the beautiful chancel roof and the porch, are of the fifteenth century.

The carving of grotesques and animals in the spandrels of the timber porch will repay careful examination.

The framing of huge oak beams, forming the base of the belfry and spire at the end of the nave, is of fifteenth-century date, and specially noteworthy. In all there are five parallel framed arches, secured by elaborate cross-bracing; three of these carry the belfry and spire, and the remainder carry the bell-framing. There are five old bells, the largest being dedicated to St. Nicholas. On the

RAMBLES IN THE HOME COUNTIES.

floor of the chancel are two brasses of former rectors, and the matrix of a third is on the nave floor; the inscriptions, bearing dates, have been taken away, but from the details of costume, etc., they have been assigned to the fifteenth century. Perhaps the most interesting feature of all is the priest's house before mentioned; it is constructed entirely of timber, and stands immediately adjoining the west end of the church, the original wall having been destroyed to make room for it. It is two stories in height, gabled, with a loft or attic in the roof, from which the belfry is reached. Note the openings from the upper room into the church, closed now with uninteresting sliding shutters. The lower room, in which is placed the old altar-table, is now used as a vestry.

Looking from the churchyard a good view is obtained of the surrounding country. To the south is Laindon Hill, the highest point in Essex. Two miles to the north by west is seen the graceful spire of Great Burstead Church, and half a mile to the west of this the spire of Little Burstead Church.

Our road lies due east of the church. Note, on the north side adjoining the churchyard, an old weather-boarded manor-house, now converted into cottages. At the lower extremities of some of the gables will be seen some carved and moulded pendants of Elizabethan date. Looking backward from the road as it bends round the school, the church standing on the hill, with the various buildings in the foreground, make a charming picture.

Continue eastward along the road until, in about a mile and a half, it ends, then turn to the right, and, in about 100 yards, to the left. In half a mile Basildon Rectory is reached, and the road to the south leads (in a quarter of a mile) to the church. This, together with Laindon, form the united living of Laindon-cum-Basildon. The church, dedicated to the Holy Cross, is, like Laindon, always kept open, and every facility afforded to visitors by the courtesy of the rector. The structure is of fourteenth-century date, and consists of a nave, chancel, south porch, and western stone tower. There is a very good fifteenth-century timber roof over the chancel.

The ground on which the church is built is clay, and the building is a sad example of the destruction caused by the continual shrinkage and cracking of the ground. The whole of the chancel except the roof, and a considerable portion of the north wall of the nave, were rebuilt early in the eighteenth century. Other repairs are noted on a tablet fixed inside the nave. The quaint finial on the top of the tower is also of this date.

The porch is a good, though simple, example of fifteenth-century wood-work. The tower, in its present unrestored condition, is a

ICKLEFORD CHURCH BELLS.

pleasing object; it will be seen that the parapet at the top has been taken down to the line of the moulded string-course, giving in consequence a somewhat unusual appearance. There are no monuments or brasses of interest in the church, but on the floor of the nave is a matrix of what must have been a very fine brass. The group of buildings to the south of the churchyard, now called Moat Farm, occupy the site of the ancient manor house of Botelers. The moat, together with some remains of the old buildings, are still left.

To those who, at this stage of the journey, desire it, tea may be obtained at the first cottage on the road beyond the Moat Farm.

Continue south on this road, passing over the railway, and take the first road to the left. At the end of this road turn to the right, and shortly after to the left again; pass under the railway bridge, and the first road to the right will lead to Pitsea railway station. The distance from Basildon Church is about three and a half miles. If time allows, a visit should be made to Pitsea Church, prominently situated on a hill immediately above the station. The tower is small, and of fifteenth-century date; the body of the church was rebuilt some years since.

ICKLEFORD CHURCH BELLS.

COMMUNICATED BY ETHEL STOKES.

AMONGST the records of the Archdeaconry of Huntingdon is the following account of Thomas Ansell, junior, one of the churchwardens of Ickleford, Herts, for the year 1637. It is worth printing, firstly, because it reveals a considerable amount of work then done to the bells of the parish church, and secondly, because it refers to an earlier dealing with those bells than any mentioned in the "Church Bells of Hertfordshire," and should be read with it by those who take an interest in the campanology of the county.

In 1552 there were "iij bells in the steeple" of Ickleford Church. By the year 1637 there were, we take it from the expression "fower of the Belles," more than four. There were in Chauncy's time (1700), and are now, five, which are thus described in the book we have already noticed:

1. Cast by John Warner & Sons, London, 1857 (and incised).
2. Cast by J. Warner & Sons, Crescent Foundry, London, 1857 (and incised).

ICKLEFORD CHURCH BELLS.

3. Richard Chandler made me, 1680.
4. Miles Graye made me, 1650,
5. William Wyant, Church Warden Thomas Russell of Wootton made me, 1726.

The work on the Ickleford bells in 1637 was mainly performed by a founder named Gray, who lived at Saffron Walden, and it will be noticed that a Miles Gray made the fourth of the existing bells in 1650. It may be interesting to note that, not so long ago, the hours when (during harvestide) legitimate gleanings might end in the morning and begin in the afternoon were proclaimed by the bells of Ickleford Church.

The Churchwarden's Account for 1637 was exhibited in the Archdeacon's Court at Hitchin on the 19th September, 1639, and is as follows:

The Charge.

Inprimis the said accomptant chargeth himself with such moneys as he hath received upon fortie several bills or levies of all the parishioners and landholders of Ickleford aforesaid except Richard Thorpe, which moneyes in the whole amount unto 39*li.* 6*s.* 8*d.*

Item, he further chargeth himself with that which he hath received of the sayd Richard Thorpe, viz., 20*s.*

And the sayd accomptant prayeth allowance of all such summes of money and charges as he hath payd and been at in and about the due execution of his sayd office of Churchwardenship as followeth, viz.

The Discharge.

First payd to — Gray of Saffron Walden, bellfounder for running and casting fower of the Bells belonging to the Church of Ickleford aforesayd, 13*li.*

Item payd to him for 18 pownds of Bell mettles, 18*s.*

Item payd to Henry Hubbard for hanging the Bells and for mending the Bell lofte, 45*s.*

Item payd to James Jackson for carriage of some of the sayd bells by cart to Saffron Walden and for recarriage of them, 20*s.*

Item for carriage of the other of the sayd bells theither and for recarriage of them by this accomptant's own carte and horses, 20*s.*

Item payd for drawing and writing of securitie for the making good of the sayd bells, 2*s.*

Item payd to — Wright of London for three hundred and a half of Bell mettles, 15*li.* 4*s.* 6*d.*

Item layd out in necessarie expenses at the casting of the bells, 16*s.*

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- Item for necessary expenses in providing of bell mettle, 8*s*.
- Item for bringing home the sayd Bell mettle, 7*s*. 6*d*.
- Item payd for a bell wheele, 8*s*. 4*d*.
- Item for planks for the bell lofte, 9*s*.
- Item for bringing them to the church, 2*s*.
- Item to John Newman for iron worke, 6*s*.
- Item to — Mann for a day's work and for his pulleyes, 4*s*.
- Item for five bellropes, 16*s*. 6*d*.
- Item more for three bellropes, 7*s*. 4*d*.
- Item for carriage of the weights foure times, 2*s*.
- Item for mending the lock of the church dore, 12*d*.
- Item for nayles used about the bell lofte, 11*d*.
- Item to a poor man with a certificate, 6*d*.
- Item to — Gray for mending a bell clapper, 3*s*.
- Item to two companies of poore men, 6*d*.
- Item to — Hubbard for mending the third bell, 12*d*.
- Item to Matthew Deare for a day's work, 16*d*.
- Item to him for a piece of ash, 4*d*.
- Item for a man and a horse sent fower several times to Pirton, 2*s*. 8*d*.
- Item for roles for the bells, 16*d*.
- Item for mending a bell clapper another time, 6*d*.
- Item to a messenger to go to Saffron Walden, 2*s*. 6*d*.
- Item to the apparitor for his fee, 12*d*.
- Item payd at the delivering in of the register bill, 18*d*.
- Item payd when time was given to repayre the church, 12*d*.
- Item for a piece of ash for baldriggs, 6*d*.
- Item to three several poore men, 12*d*.
- Item for basketts to put the bell mettle in and a carr to carrye it to the inne, 2*s*. 4*d*.
- Item for fier wood for the plummers' worke, 5*s*. 9*d*.
- Item payd when this accomptant was cited to the court, 6*d*.
- Item payd for and concerninge a certificate of the glebe land, 5*s*. 4*d*.
- Item for the expenses of this accomptant at the same time, 10*d*.
- Item to — Sheppard for iron worke, 5*li*. 5*s*. 6*d*.
- Item to Thomas Francis for worke, 6*s*. 8*d*.
- Item for writing for this accomptant concerning the keeping of his accompts, 2*s*.
- Item for bell brasses for which the bell founder is yet unpaid, —
- Sum total, 45*li*. 5*s*. 8*d*.

HOBBAYNE'S CHARITY: WHETHER THE VILL BY THE NEW BRENT FORD WITHIN THE PARISH OF HANWELL IS ENTITLED TO SHARE IN IT.

BY MONTAGU SHARPE.

[Concluded from p. 48.]

SAMUEL PACKER, of the town of Hertford, in the county of Hertford, clerk, aged about forty years, examined 31st May, 1714 :
When this deponent was curate at New Brentford, which was about seven years since, the complainant was rector of Hanwell, in the county of Middlesex ; and this deponent doth believe the town of New Brentford and chapel of New Brentford are within the said parish of Hanwell, because at the yearly visitations the said complainant duly paid the procurations and synodals as well for the said chapel at New Brentford as for the church at Hanwell, nor did this deponent ever believe that New Brentford was in any other parish.

EXTRACTS FROM DEPOSITIONS ON BEHALF OF THE DEFENDANT.

Charles Munden, of West Brentford, *alias* New Brentford, in county Middlesex, aged about sixty-four years, examined 29th April, 1714 :

This deponent saith that Hanwell and West Brentford are distinct and separate manors, and have distinct lords and distinct boundaries to each of the said manors, though this deponent has heard it reported that New Brentford lies in the parish of Hanwell ; and he has likewise heard it reported that West Brentford, or New Brentford, is a distinct parish of itself. That the church or chapel situate within the parish or town called West Brentford, or New Brentford, aforesaid, is reputed an ancient church or chapel, and says that ever since he has been an inhabitant in New Brentford aforesaid, which is for about twenty-five years last past, the said church or chapel, together with the chancel thereof, have been repaired and beautified at the sole and proper charge, costs, and expenses of the inhabitants of West or New Brentford aforesaid, without any manner of contribution made, or allowed, by any of the inhabitants, parishioners, or rector of Hanwell, in or towards repairing or beautifying the same during the time this deponent has inhabited there, or at any time before, as this deponent ever heard of. Says that the said parish, or place of New Brentford, aforesaid, has distinct boundaries from the parish of Hanwell, and the said chapel has from time to time two churchwardens or chapelwardens yearly, chosen by the vestry of New Brentford ; and the said parish or place

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of New Brentford has and chooses all such other parochial officers in all respects as the parish of Hanwell does, distinct and separate from the said parish of Hanwell.

[*Note.*—The manorial boundaries have always been distinct. Overseers, separate maintenance for the poor, with attendant vestry meetings, constable, etc., for the vill, came into existence early in 1600. Charles Munden did not know that in the Hame suit, *supra*, 130 years previously, the parishioners of Hanwell perambulated through the vill, and in 1553-8 (before a curate was regularly appointed) the parson of Hanwell disputed with the vicar of Isleworth on the bridge. So in 1714 it would be natural for the minister or curate for the parson to perambulate the bounds of the manor of Boston, the district assigned to the chapel. The defendant here, too, admits that his manor lies in Hanwell, and the judgment of the Court proves that the rector was entitled to his tithes and offerings by reason of New Brentford being within his parish and cure of souls.—M. S.]

37.—NEW BRENTFORD MINISTER'S HOUSE.

(Per Rev. G. Hennessy.)

1647, 12th May. Committee do appoint this day seaven night to hear what Sir Ed. Spencer can say why minister of New Brentford in the co. of Middx. should not have the house in controversie between him and the said towne, because of the report of Sir Gilbert Gerard in that behalf.

1647, 19th May. It appeareth that the house hath been enjoyed by the ministers of the sd. chapell, and Sir Ed. hath shewn nothing whereby he can defend his claim. Ordered, that the minister of New Brentford shall have and enjoy the said house as the ministers of the said chappell have formerly held and enjoyed the same. Sir Ed. Spencer resists, and places a widdow with her children, who keepeth possession.—July 2, 1647. It is referred to the justices of the county, who are to see the said order duly executed.

FURTHER REPORTS OF THE COMMISSIONERS FOR INQUIRING CONCERNING CHARITIES, PAGE 351.

1805, 21st Sept. *Minister's House, West Brentford.*

Indenture of Feoffment enrolled in Chancery between H. Alloway and H. Hindman.—Chapelwardens of the chapel of New Brentford, in the parish of Hanwell; J. Clitherow, esq., lord of the manor of Boston, in the county of Middlesex; the Rev. Wm. Keating, curate of the perpetual curacy of the said chapel; the Lord Bishop of London; the Rev. G. H. Glasse, rector of the said parish of Hanwell; John Wingworth, and John King, overseers of the said chapelry of New Brentford, being a committee appointed by the inhabitants in vestry held at New Brentford for assenting to the purposes of that indenture, it was witnessed that for the purpose of vesting in the perpetual curate of the sd. chapelry and his successors for

HOBBAYNE'S CHARITY.

ever a messuage for the residence of such curate H. Alloway, H. Hindman, and James Clitherow, with the consent of the bishop, G. H. Glasse, patron, and W. A. Keating, incumbent granted, enfeoffed, and confirmed all that messuage in the township of New Brentford, in the parish of Hanwell, in the county of Middlesex which messuage had for many years been used with the consent of the parishioners of the sd. township for the residence of the curate. If the curate should neglect for six mos. to reside in the messuage without the licence of the bishop, unless disabled by sickness the under curate may reside therein

38.—QUEEN ANNE'S BOUNTY.

1744. From a report to the Bishop of London in 1744 (?) as to the value of the New Brentford chapelry proposed to be augmented by benefaction, with the bishop's notes and endorsement thereon: "Wrote to the Rect. of Hanwell 21st April, 1744, that the chapel must be severed from the mother church, and the portion of tithes settled, etc."—Endorsement by bishop.

Report.—New Brentford is neither a rectory nor vicarage, but 'tis conceived to be a parochial curacy to which the rector of Hanwell names; is a chapelry within the rectory of Hanwell, has perambulations, parish and manor officers, rates, Sacraments, and burials, distinct from Hanwell. [*Quære* as to marriages.—M. S.] The inhabitants do not contribute towards the repair of the church of Hanwell. The rector is instituted to the rectory of Hanwell with the chapel of Brentford annexed, and names the chapellan or curate that does the duty.—Signed, James Clitherow and others. [*Note.*—*Quære* the same Clitherow who lost the case of *Rogerson v. Clitherow* in 1714; and see next note *infra*.—M. S.]

Note by Bishop.—"It should seem to be a chapel parochial, but I have not found it so called in any writing, nor is it described by Mr. Newcourt otherwise than as a chapel of ease.—Edmd. London."

Report.—Divine service is performed by the curate or chappellan, who has usually been allowed some portion of tithes arising within the chapelry of small value, which 'tis conceived was for performing some part of such duty.

Note by Bishop.—"The portion of tithes mentioned is supposed to belong of right to the rectory."

[*Note.*—"Till the augmentation by Queen Anne's Bounty took place the rector of Hanwell used once a month to perform service in Brentford chapel in virtue of his rectory of the mother church."

From the Chantry certificate (Section 31) Sir Thos. Cheyne is officiating in the mother church and its chapel of ease in 1546. In 1650 comes the prayer for a separation (Section 35), and in 1747 an ecclesiastical district is formed.—M. S.]

1714. 1 *Geo. I., stat. 2, c. 10, secs. 4 and 5.* Bounty to extend to poor clergy and not only to parsons and vicars, also to stipendiary preachers; to curates officiating in any church or chapel not a corpora-

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tion, and so incapable of taking a perpetual augmentation. Now all augmented benefices to be perpetual cures, and as a body corporate may hold tithes and real estate. The rector of mother church having the cure of souls within which the augmented chapel is, not to be discharged. Cure of souls' parochial rights remain as hitherto.

CORPORATION SOLE—CHURCHWARDENS.

[*Note.*—From inquiries at the Bounty Office I gather that the effect of this Statute is that the curacy was then enabled as a corporation sole to receive donations of tithes or income. There is not any Statute relieving churchwardens of their duties where a chapel within the parish has been augmented.—M. S.]

1747, Nov. 25. *Extract from an Agreement, New Brentford, from Queen Anne's Bounty.*

25 Nov., 21 Geo. II.—Between the governors, Edmund, Lord Bishop of London, patron of the rectory of Hanwell; the Rev. D. Burnaby, rector of Hanwell; and Wm. Chilcott, curate of the curacy or chapelry of New Brentford within the rectory of Hanwell, Middlesex. £200 from John Rogers, £200 from the governors, paid as a perpetual augmentation of the curacy or chapelry. Whereas the small tithes within the chapelry, certain other tithes, with Easter offerings, chapel rights or dues, have been usually paid and allowed to the curate of the curacy or chapelry, and disputes have arisen between the rector and the curate concerning the allowances usually made to the curate by the rector of Hanwell, and whereas the governors have treated with the rector of the said mother church of Hanwell for effectually settling the said tithes, dues, and allowances.

41.—AUGMENTATION OFFICE BOOKS, VOL. 48.

1530. Indenture, 10th March, 21 Hen. VIII., between the executors of Hugh Denys, esq., deceased, of the one part, the Abbess of Syon of the second part, and the Prior of Shene of the third part. Recites will of Hugh Denys: The feoffees of his manors of Osterley, Wyke, and Portpole, called Grey's Inn, etc., should stand, etc., to the use of finding two secular priests for the chapel of All Angels of West Brentford Bridge and seven poor men in certain mansions there. The priests and poor men to be put in by the Abbess of Syon. No regulation as to the dwelling place of the poor before their admission.

MINISTER'S ACCOUNT, 31 AND 32 HENRY VIII., No. 112,
M. 17, ETC.

1542. *Late Priory of St. Ellen within the City of London.*—Account of the issues of the priory for the time above said.

Manor of Burston.—The account answers for nine pounds, the farm of the manor of Burston, in the county of Middlesex, with all the lands, tenements, woods, underwoods, courts leet, profits of courts, fines, and

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amerciements, and other profits and commodities to the same manor belonging, leased to John Rollesley and his assigns by indenture under the priory seal of 7th Oct., 26 Henry VIII., for eighty years.

42.—GENERAL REMARKS.

(Continuation of Section 27.)

The local jurisdictions, which must be considered in an inquiry of this nature, are those of the manor, the ecclesiastical authorities, and the civil powers, while the important periods are prior to 1484, from 1484 to 1612, and from 1612 onwards. It should be borne in mind that the subinfeudated manor of Boston formed, in 1612 and 1747, a convenient area for poor law and ecclesiastical purposes respectively.

The Manors.

(1) The manors of Greenforde cum Hanwell are of ancient origin, but the small manor of Bordestone, Boston, or West Brentford, was probably subinfeudated from that of Hanwell for the benefit of St. Helen's Priory shortly before the Statute of *Quia emptores*. The priory of St. Helen's having, *temp.* Edward I., been constituted in the place of a monastery, we find the prioress and the Abbot of Westminster appearing in 1294 before the King's Court, in pursuance of the Statute of Gloucester, in answer to a writ of *Quo warranto*. Each appears to have claims on New Brentford, and presumably there must have been some common title, for both claim assize of bread and ale, but the abbot only market and fair. The lady claimant seems to have won, and in 1307 obtained a charter to establish a market and fair (see Section 7). The subsequent history of both manors is well known. The claim to gallows is possibly evidenced in these days by the name of Gallows Bridge within the manor of Boston. The mill mentioned in the Domesday survey of Hanwell was well situated just above the new Brentford, carrying the great highway to the West of England (Section 30).

The Ecclesiastical Jurisdiction.

(2) In 1327 the church at Hanwell, with the Brentford chapel, is rated at ten marks, while from the Bishop of London's registers we find that from 1334 to 1573 divers rectors are instituted to Hanwell cum capella de Brentford. In 1556 Queen Mary gives to the see of London the advowson of Hanwell cum capella. In the Survey of Livings in 1650 it is presented that New Brentford is fit and proper to be made a parish of itself from being a chapel of ease to Hanwell (Section 35). Later on, in 1710, Newcourt (registrar to the Bishop of London), in his well-known work,

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describes the chapel as one of ease to Hanwell, and has been so for 360 years past, to which work the Bishop of London refers in his note on the status of the chapelry in 1744. In 1723 and 1747, the chapelry having been augmented and made capable of being endowed, it became practically a separate ecclesiastical district within the mother parish, and is therefore described in the "Liber Regis," published in 1786, as "formerly in Hanwell." Finally, in 1836, £60 of New Brentford tithe commutation is awarded to the rector of Hanwell.

Bearing in mind the legal definition of a parish (Section 24), with its ecclesiastical origin, viz., the circuit of ground committed to the parson having cure of souls, then the ancient parish of Hanwell from 1334 to 1723 was under the care of the rector; from 1334 to 1573 directly so, and from that date to 1723 by his deputy, a curate, whom he nominated, though reserving the tithes and dues to himself.

The Civil Jurisdiction.

(3) I have already shown that early in 1600 poor law areas came into existence (see Sections 23 and 27 (20)), and that the word "parish" from that time began to have a second meaning. It is however clear that the word "parish" could only have one definition, and that an ecclesiastical one, so far as ancient Hanwell was concerned, during the 150 years prior to Hobbayne's gift in 1484, and from the institution of Thorynden and the 239 years subsequently, namely, till the chapelry was augmented in 1723 and the cure practically divided.

I now propose to test the truth of this definition by the evidence of laymen and the findings of civil courts—in short, from sources not wholly ecclesiastical—in order to see whether, in the ordinary every-day dealings in life, New Brentford was considered an integral part of Hanwell in Hobbayne's time and later. In other words, what did the word "parish" mean as the area to which the uses of the charity were to extend when recorded on the manor rolls 1573-1604,* and what did the jury mean in 1612 (see Section 14) when they found that the charity had been employed for divers years now last past to the repair of the parish church of Hanwell and to relieve the poor and other charitable works within the said parish? The whole of the inquiry turns upon this meaning, for the Commissioners in 1612 had no power under the Statute of 43 Eliz. to make an order contrary to the finding of the jury, or to apportion, and no other evidence is recited.

* And in 1633; and even to 1885, when the charity lands were enfranchised in trust for the poor and the church of the parish of Hanwell. Custom is indeed the life of a manor (Section 20).

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(4) When chantries were abolished as being for superstitious uses, the certificate for Hanwell and West Brayneford in 1546 shows that Thomas Cheney was parson in both places, that he was non-resident, and that there were 120 communicants or persons above sixteen years in Brentford to fifty-three in Hanwell. This substantiates the previous statement in Section 8. Twenty-one years later, in 1567, we find Jerome Hawley, lessee of the manor of West Brentford, described as in the parish of Hanwell (Section 32). It is here shown that he was living in the manor house, and identified with New Brentford, and this man became a Hobbayne feoffee in 1573. This confirms my statement made in Sections 8 and 27 (6) and (7). Another strong light is thrown on the unity of the parish in 1584 from the case of *Wilkes v. Hawley* in the Court of Exchequer, with reference to a piece of land called the Ham, close to New Brentford Chapel and the Thames. The dispute was whether the Ham was in Isleworth or Hanwell.

(5) This is a most important document, because it is a dispute between two parishes as to their boundaries, and the position of New Brentford within Hanwell is clearly stated. J. Hawley and Brightridge were both Hobbayne feoffees. The latter's evidence as to perambulations by Hanwell parishioners, and their enjoyment of the profits from the Ham meadow, appears conclusive (see Section 32). The Ham to this day is open to the public.

I now propose to review the evidence from Hobbayne's time to the date of the first decree in 1612. The original manorial roll of 1573 shows that at the court held for Greenforde and Hanwell a separate jury was impanelled for each of those manors. From this it is evident (a) that if Hobbayne had desired to benefit the poor within the Abbot of Westminster's manor only, the local jury would not have recorded that the charity was to be "distributed amongst the poor and in other charitable works within the parish," an area which included the subinfeudated manor of Boston, belonging to a different lord; and (b) that it was against the interest of Brightridge and his fellow-inhabitants of the abbot's manor to lessen the benefits for the poor dwelling amongst them.

Now the word "parish"—at all events up to the sixteenth century—signified an ecclesiastical area ministered to by one parson, who in turn received the tithes arising within it, and not the extent of manorial estates lying within that parochial area. Accordingly we find (a) Squire Hawley (lessee of the smaller manorial estate in Hanwell) successful in his defence at law, viz., that the Ham field was parcel of his estate, since the Ham lay within the parish of Hanwell. *Inter alia* he cites a previous dis-

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pute between the parson of Hanwell and his brother of Isleworth about the parish boundary on the bridge adjoining the Ham, and calls Farmer Brightridge, an old parishioner and a tenant of the other manor, as a witness (Section 32). Again, in a Chancery suit by Hawley in 1567, we find West Brentford described as in the parish of Hanwell. (b) Earlier in that century Mrs. Redman, who dwelt near the Ham on the St. Helen's estate, is concerned about the distance of the parish church, situated within the abbot's estate. Subsequently there is mention of the rector officiating in the chapel of ease near the Ham, where the population is greater than around the mother church. (c) Squire Hawley, the lessee of the one manor, is enrolled a tenant of the other, as a feoffee of a charity for the use of the poor in the area of both, viz., the parish.

Wm. Hobbayne was a pious man, possibly influenced by Wm. Townley, the rector, to benefit his parochial area, and in a small parish of 1,283 acres, with a cure of about 300 souls in 1484, it is difficult to see for what reason the poor from the lower end of the parish, where the population had become the greater, should have been excluded from the benefit of the charity, since they were equally parishioners and attending the parish church. So thought the Hanwell manorial jury in 1573, when Wm. Brightridge stood up and declared that the uses of the charity were parochial, and this the steward of the manor duly recorded on the roll, where it remains to this day.

It will be observed that the "maintenance of the parish church"* was not specifically mentioned till the court held in 1604, though in 1573 such use might have been intended to be included under "godly uses," being "other charitable works in the parish." The third jury in 1612 say that for divers years past the charity had contributed to its repair. Probably in 1573 the parishioners were much upset over their church affairs. Their rector, John Tonge, had deserted and abandoned the parish, the living was sequestered, and they still remembered how Hopkins' chantry bequest for the "maintenance of the church" had in 1546 been gobbled up by the King and the "Buschope" of Westminster. At all events, the manorial declaration of 1573, as amended by that of 1604, viz., for "the use and behoof of the parishioners of Hanwell to maintain the church there and to relieve the poor of the same parish," are the earliest recorded uses of the charity, and cannot lightly be disregarded. Eight years later a third jury (of fourteen men), empanelled by the Commissioners for inquiring into the uses of charities, found and presented in the matter of Hobbayne's

* It was a small thatched edifice, 44 feet by 22 feet 9 inches, with a chancel 23 feet by 15 feet 4 inches.



Boston House, Brentford.

Now the residence of the Rev. H. J. Stracey-Clitherow.

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Charity: "That the profits thereof have been converted and imployed for divers years now last past to the reparations and maintenance of the parish church of Hanwell aforesaid, and to relieve the poor and other charitable works within the said parish." We are then confronted with the Commissioners' curious decree. Why, for what reason, from what unrecited evidence, so strong that it should upset the verdict of three juries, or under what power or apportionment or authority, did the Commissioners deliberately contract the area to be benefited? Always supposing that "town," as used by them, was not synonymous with "parish"; but if "town," as used in the decree of 1612, means "parish," then *cadit questio*.

(6) In the seventeenth century we find, from the presentments as to church livings pursuant to an ordinance of Parliament in 1649, two petitions from the parishioners, praying that New Brentford should cease to be a chapel of ease to Hanwell, and be created a distinct ecclesiastical parish of itself. This was, however, not effected till 1747, and then not as regards marriages. Could any stronger light be thrown on the unity of the parish?

In the eighteenth century, in spite of the augmentation and changes in the administration of the chapelry, we find in 1796 the lord of the West Brentford Manor describing himself as of "Boston House, of the parish of Hanwell, within the township of Brentford," when giving a messuage as a workhouse for the poor there (Section 35).

(7) I now turn to the Court of Exchequer, where a verdict was given in favour of the rector of Hanwell in a dispute with C. Clitherow, of Boston House, and lord of the manor of Brentford, over the payment of tithes. It is a lengthy extract, but, together with the depositions of the witnesses, is well worth perusing, as well as the case of the "keys of chapel" in 1707 (Section 36). *Inter alia* the court took judicial notice of the entry in the bishop's register in 1335 as to the rectory of Hanwell cum capella de Brentford. Judgment was given by the Lord Chief Baron for payment to the rector for tithe and offerings by the defendant of things titheable within Hanwell and the town of West Brentford (Section 36). Apart from other evidence, this decision, with that in the Ham case, legally settles the area of the ancient parish.

(8) The origin of the ancient parish of Hanwell is not known, except that it existed in Saxon times.* In Stephens' "Commentaries" we find the distinction of parishes, nay, even of mother churches, in the laws of King Edgar, A.D. 970. "Every man paid his tithe to what church or parish he pleased, but by a law of that

* See references, Section 30.

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year 'dentur omnes decimæ primariæ ecclesiæ ad quam parochia pertinet.' It seldom happens that a manor extends itself over more parishes than one, though there are often many manors in one parish. Where a lord had a parcel of land detached from his main estate insufficient to form a parish of itself, he naturally endowed his newly-erected church with the tithes of those disjointed lands." It appears to me that this description meets the case of the detached portion of Hanwell parish, situated some two miles distant within the parish of Ealing. How the Commissioners in 1612 could have considered this part of the "town" of Hanwell is a point upon which I can throw no light.

The overlapping claims of the abbot and prioress show, as I have stated, a grant of something in common between the two manors of the one parish. But from 1335 onwards the parochial unity was firmly established, so much so that after a lapse of 470 years, in spite of the two manors, the two poor law divisions, the separation of the curacy, and the difference of interests in the two portions of the ancient parish, we find that the foundation stones were yet solid in 1805.

(9) Here the principal characters whose previous actions in past days I have been reporting upon appear, together with the parishioners of the ancient parish in vestry, upon the stage in the final scene, and I think I may well let fall the curtain and end my report. I have laid before you all the evidence, good, bad, and indifferent, which I have come across. This second report appears only to warrant the conclusion to which the Charity Commissioners came when they included New Brentford within the benefits of the Exhibition scheme of 1900. It does seem at first sight somewhat hard, after the enjoyment for so many years of the benefits of the charity in one portion of the ancient parish, that those benefits should now be extended to the whole area. Yet, on the other hand, if New Brentford has been unjustly deprived, then the prompt recognition of her rights is the proper means of effecting a reparation—"Fiat justitia, ruat cælum." But this, as we trustees have previously stated, is a matter for the Commissioners to decide upon, and in their hands we must now leave the question.

July, 1901.

MONTAGU SHARPE, Hon. Treasurer.

I have to thank Mr. W. J. Hardy, of 21 Old Buildings, Lincoln's Inn, and the Rev. G. Hennessy, editor of the "Novum Repertorium Ecc. Parochiale Lond.," of St. Peter's Lodge, Muswell Hill, for much assistance in obtaining and deciphering ancient documents.

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MISCELLANEOUS INFORMATION.

Though outside the scope of the two reports, at the request of the trustees I have added the following items taken from the books of the charity, etc., which may prove to be of general interest.

- 1617. Paid Thomas Hoggerell and Robert Bretridge, churchwardens, the 15th day of July, towards ye repations of the church and casting of a bell.
- 1620. Paid towards the boarding of the pews in the church the some of twentie shillinge. To the pore of the Pish., 31*d*.
- 1629. Given to the poore of the parish by me, John Brittredge, 64*d*.
- 1643. To the collectors of the assessment for the Lord General's Army, 13*s*. 6*d*. For the horse set forth, 10*s*. 6*d*.
- 1648. For casting the great bell, £4. For assessments to the army, £1 8*s*. 6*d*. For marking out the king's armes, 1*s*. 6*d*. For changing the hour glass, 4*d*.
- 1654. The rent from the charity lands was £12.
- 1673. For a book of homilies and a pewter plate, 11*s*. 6*d*. Three bell ropes for the church, 12*s*.
- 1681. For clasping, binding, covering, and carriage of the church bible to and fro, 10*s*.
- 1682. Widd. Hutchin's watching, 4*d*. For a busholl of coals, 7*d*. For bread, 1*s*. For a quart of ale, 2*d*. For four pounds of bacon, 1*s*. 9*d*. For two pounds of butter, 1*s*. Dr. Warwick's fee, 2*s*. 6*d*. For Widd. Roan's coffin and shroud, 8*s*. For the grave and bell ringing, 2*s*.
- 1685. To widdow Monk for ye three children of Thos. Roan bound apprentice to her, £10.
- 1686. For a box to put the writings in, 6*s*. The parson's fee for the obit, 13*s*. 4*d*.
- 1695. Memorand.—John Munday could not make up his accounts in the Easter week because of the baseness of the coin of the nation.
- 1696. To E. Bransgrove towards his loss of hogs.
- 1700. For one load and twenty trusses of wheat straw for the parish house, 10*s*. 6*d*.
- 1700, 27th November. To Chadd pretending to have ye small pox, 10*s*.
- 1709, 6th June. Black man, 2*s*. 6*d*. Towards the bell casting, £2.
- 1713. To Goody Holstead to begin highting withall, £1. To Joseph Taylor to buy bread corn, 10*s*. For two locks for the publick box carelessly lost, 1*s*. 2*d*.
- 1745. Gave to tenant to drink when he paid his rent, 6*d*.
- 1749. To Mr. Heord to prevent Harrison's going to prison, 7*s*.
- 1753. Going to town about a new admission, 7*s*. 6*d*.
- 1757. Ann Hullock for her expenses to Bath, having a lame arm, £1 1*s*.
- 1764. To Sarsy Fawcets, gave to buy new stockings, 1*s*. 6*d*.
- 1768. Towards buying a surplace, £2.
- 1769. To Dowden, having lost a sow and pigs besides, £5.

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1778. Paid for a bonnet for Jenny Rose, 2s. 6d.

1779. Ordered that public notice be given in ye church that the trustees of this charity will meet on Sunday, May 2nd, after divine service in the morning at the church, to receive the names of such poor children of this parish whose parents are desirous of having them instructed in reading and writing.—James Clitherow, H. Berners, S. Stevenit.

Paid Mr. Wilson of Brentford for instructing Brown and Pope's children to read and write, £4 14s.

Paid Mr. White of Brentford a bill for schooling, £7 14s. 8d.

1781. Gave old Brown's wife to carry her child to the salt water, being bit by a mad dog, £1 1s.

Resolved to allowed £30 a year towards establishing a school for the poor children of the parish, Dr. Glasse having purchased an house and orchard near the church very proper for the purpose if repaired and fitted up for the residence of a master and ye accommodation of the children attending him, and that £30 be allowed for the purpose.—James Clitherow, and others.

1782. Gave Bransgrove of Hayes to pay his daughter's schooling bill, 14s. 6d.

1798. Innoculating the poor, £5.

1799, 9th July. During a tempest of rain and wind, the school house, being an ancient structure, was blown to the ground. The master and his family very narrowly escaped with their lives.

Resolved to relinquish the premises to the Rev. Dr. Glasse, upon whose estate the school house stood. Dr. Glass subsequently built a new house at his sole expense.

RECTORS AND MINISTERS OF HANWELL AUDITING THE ACCOUNTS OF THE CHARITY DURING THE COMMONWEALTH AND RESTORATION.

1642. Jonas Cooke, parson.

1644. Thos. Clarke, pastor.* †

1648. R. Sprigge, pastour de Hanwell.*

1654. Rowland Stedman, minister.*

1659. Nehemiah Ambrose, minister.*

1660. Mr. Secker, who supplied the place of Jonas Cooke.

1662. Geo. Stradling, rector.

PARISH CHURCH OF HANWELL.

1781. George, by the grace of God, etc. Whereas it has been represented to us by the church wardens and inhabitants of the parish of

* The intruded ministers.

† Mr. Clarke, to whom the rectory of Hanwell is sequestered, is summoned before the Committee for Plundered Ministers, on 17th April, 1644, to show cause "why he paye not the fifth part to Katherine, wife of Mr. Cooke, from whom the living is sequestered." (Rev. G. Hennessy.) See also Section 35.

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Hanwell at Quarter Sessions, held 31st May last, that the parish church is too small, etc., the church being 44ft. long and 22ft. 9ins. wide, and the chancel 23ft. long and 15ft. 4ins. wide, etc. Leave given to collect money for rebuilding.—Dated 30th July, 21 George III. (Church Briefs, British Museum, B. xxi., 4.)

THE ROLL OF TRUSTEES OF HOBBAYNE'S CHARITY.

- 2 Rich. III., 1484.—John Litgold, John Blaunche, Thomas Wilkins, and Roger Wilkins.
- Henry VIII.—Henry Millett.
- 36 Henry VIII., 1545.—John Wilkin, Simon Baringer, Wm. Bright-ridge, Robt. Bightridge, Thomas Shelton, and Geo. Millett.
- 15 Eliz., 1573.—Jeremye Hawley, esq., Wm. Wilkin, John Lidgold, Wm. Bightridge, Wm. Shelton, John King, John Bightridge, Symon Bightridge, and Geo. Francklyn.
- 1 James I., 1604.—John Wilkin, Peter Thorneton, Geo. Lidgold, John Bightridge, Wm. Bightridge, Richd. Wilkin, Thos. Millett, Henry Francklyn, and Wm. Wilkyn the younger.
- 8 Chas. I., 1633.—Henry Wilkin, Richd. Wilkin, Roger Wats, Francis Powell, Robt. Bightridge, George Lidgold, Robt. Wilkin, and John Lidgold.
- Commonwealth, 1652.—Henry Hodges (senior and junior), Samuel Wilkin, Wm. Rowsell, John Lidgold, and Ed. Millett.—Sir Gilbert Gerard was lord of the manor.
- 2 Anne, 1706.—Henry Hodges, Samuel Gee, John Messenger, Thos. Snape.
- 4 Geo. I., 1718.—John Messenger, Thos. Snape, Wm. Richards, John Gee, esq., Henry Harris, Henry Harris junior, John Harris, Ed. Adams, Jno. Pope, and Jno. Westbrook.
- 30 Geo. II., 1757.—Chas. Gostlin, esq., James Clitherow, esq., Joseph Giffard, gent., Jno. Hambrough, Roger Westbrook, Jno. Heard, Henry Bellinger, John Atkinson, Sam Fawcett, and Thos. Nash.
- 26 Geo. III., 1786.—James Clitherow junior, Frederick Wm. Commerell, Jno. Wm. Commerell, Wm. Harwood, Jegon Wellard, Jno. Geo. Wm. Mackay, and Christopher Spencer.
- 48 Geo. III., 1808.—Rt. Hon. Hy. Alexander Macdonald, Ld. Ch. Baron of the Exch., Wm. Baldwin, esq., Rev. Jno. Geo. Hamington, Rev. Ed. Forster, Rev. Jno. Bond, Wm. Birch, esq., and Wm. Hopkins, esq.
- 56 Geo. III., 1816.—James Clitherow, John Wm. Commerell, and others, mentioned in last admission.
- 7 Wm. IV., 1837.—James Clitherow, George Baillie, Sir A. J. Spearman, bart., George Bridges, Thomas Hume, Charles Turner, James A. Emerton, Thos. Haffenden, Jonas Hall Pope, and Martin Livesy.
1871. Benjamin Sharpe, Commr. R.N., Colonel Ed. John Stracey-Clitherow, Charles Otter, Rudolph Herries Spearman, George Haffenden.

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1901. Rev. Robert Andrewes, Montagu Sharpe, W. Abbott, A. W. Thompson, C. S. Burton, W. P. Bowyer, H. T. Howes.

APPENDIX.

Royalty in the Parish.

EDMUND the Atheling, also called Ironside, in 1016 was murdered at night in a house at Brentford by his brother-in-law, Edric Streone. Henry VI., in 1445, held a chapter of the garter at the Red Lion Inn, situated at the eastern corner of the market-place. Charles I. witnessed the battle of Brentford between his troops and those of the Parliament, in 1642, from the grounds of Boston House. But it is not generally known that William IV. and Queen Adelaide dined at that house in 1834. Through the kindness of the Rev. W. J. Stracey-Clitherow, the present owner of Boston Manor, I am able to give the following account of the dinner from a copy of a letter dated "Boston House, July 10th, 1834," by Miss Mary Clitherow to Rev. Dr. Nares, Biddenden, Kent:

On 23rd June, 1834, their Majesties honored old Boston house with their company to dinner. They came by Gunnersbury through our farm at our suggestion; it is a much more gentlemanly approach than through old Brentford. The people were collected in numbers, and Dr. Morris' School, and they gave them a good cheer. We then let the boys through the garden into the orchard by the flower garden, where my brother had given leave to the neighbours to be, and it seemed as if 200 were collected. We gad our hay-making the opposite side of the garden, and kept the people, hay carts, etc., for effect, and it was cheerful and pretty; the weather was perfect, and the old place never looked better. They arrived at seven, and we sat down to dinner at half past, and during that half hour the Queen walked about the garden, even down to the bottom of the wood. The haymakers cheered her, and had a pail of beer, and when she came round to the house, instead of turning in, she most good-humouredly walked into the flower garden, and stood five minutes chatting to the party, which gave the natives time to get her dress by heart—it was very simple, all white, little bonnet and feathers. The King had a slight touch of the hay asthma, the Princess Augusta a slight cold, and therefore they declined going out, which separated the party, and was a great disappointment to the people. We had police about to keep order. The Brentford bells rang merrily, and all went well. We received them in our new furnished library, which I may venture to say is particularly well done. When dinner was announced, the King took Jane, my brother the Queen, and they sat on the opposite sides. The Duchess of Northumberland the other side of the King, Lord Prudhoe the other side of the Queen, General Clitherow and General Sir Edward Kerrison top and bottom, and the rest as they chose. Lady Brownlow, Lady Clinton, Lady Howe, Lady Isabella Wemyss, and Mr. Holmes (think of my omitting the Princess Augusta—Lord Howe handed her in), that makes nineteen. The Duke of Cumberland was to have been the twentieth, but Mrs. Holmes brought a very polite apology just as we were going in to dinner; the House of Lords detained him. As for the dinner, it was so perfect that it was impossible to know a single thing on the table, and that you know must be termed a proper dinner for such a party. My brother

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gave a *carte blanche* to Sir Edward Kerrison's Englishman cook, and gave him his due; he gave us as elegant pretty a dinner as ever I saw. Our waiting was particularly well done, so quiet, no in and out of the room, everything brought to the door, and sideboards all round the room with everything laid out to prevent clatter of knives, forks, and plates—the Lady's own footman etiquette allows in livery, and we had ten out of livery. The King and Queen's pages we borrowed, seven gentlemen of our friends, and our own butler. They all continue waiting till the ladies leave the room. We were well lit, wax on the table and lamps on the sideboard and tables, and many a face I saw taking a peep in at the windows. The room was cool, for the Queen asked to have the top sashes down. The King was not in his usual spirits; he said had it been the day before, he was so very unwell, he must have sent his excuse. The Queen was all animation, and the rest of the party most chatty and agreeable. The King bows to the Queen when the ladies are to move. Our evening was short, as they went away at half past ten. The Princess played on the piano, and my brother and Mrs. Bullock sang one of the Asioli's duets at the Queen's request. When they went the sweep was full of people to see them go, and their majesties were cheered out of the grounds. Our little great-nephew, Salkeld, my brother puts to Dr. Morris' School; we had him with us, and he came in to dessert—a day the child can never forget. The King asked him many questions, and he answered so distinct, and with such a profound bow, and looked so pretty, for the awe of royalty brought all the colour in his cheeks, and then backed away. I felt rather proud of him, he did it so gracefully. The Queen told him she hoped he would make as good a man as his uncle. After dinner Princess Augusta called him to her in the drawing room, saying, "I like that little fellow's countenance, he is quite a Clitherow." She talked to him of cricket, trapball, hockey, telling him when she was a little girl she played at these games with her brothers, and played cricket particularly well.

That we are proud of this day we candidly own, for my brother is the first commoner their Majesties have so honored—but we feel we ought not to have done it. When Jane (Mrs. C.) with her honesty told the Queen we were not in a situation to receive such an honour, her answer was, "Mrs. Clitherow, you are making me speeches; if it is wrong I take the blame, but I was determined to dine once again at Boston House with you." The absurd conjecture of people at the expense of the day to my brother induces me to tell you what it actually was, as we should be ashamed at the sum guessed at. I have made the closest calculation I possibly can, which includes fees to borrowed servants, ringers, police, carriage of things from and to London, and I have got to £44; never was less wine drank at a dinner, and that I cannot estimate—but £6 I think must cover that; we had two men cooks, for he brought his friend, and we got all they asked for; really I think we were let off well at £50.

I delight in the thought of you surrounded by your family party, and wish I could pop in. Remember us most kindly to them.—Ever your affec.

MARY CLITHEROW.

LONDON CHURCH GOVERNMENT IN 1540.*

BY MARK W. BULLEN.

A FEW years ago a sermon was preached in Peterborough Cathedral worth listening to. It was on the occasion of a great archæological gathering, and from the text "The old is better." The preacher gave many instances in which, from his point of view, modern alterations of ancient church practices were no improvement, but no mention was made of the extremely simple and summary manner in which difficult persons who were priests were dealt with by their immediate superiors, nor of the much greater power churchwardens seem to have exercised in their churches.

Scattered through the almost endless illustrations of the daily life of our ancestors which are to be found in the records of the court of Star Chamber are many such illustrations of Bishop Mitchinson's text, and from this point of view the difficulties of Richard Smith, M.D., are perhaps worthy of the space that they occupy in recording.

Doctor and Barber-surgeon Smith left the neighbourhood of Newmarket, and settled in London, some time before 1540. The first that we hear of him there is the trouble that he got into with the churchwardens of his parish, St. Olave's, Old Jewry. He tells his own story, the parish officials tell theirs, and the business receives further illustration from the complaint of one Sir William Barton, a chantry priest, who got himself mixed up in the troublesome business. These several statements are all more or less at variance with each other, as was to be expected, but the differences between them do not affect the points that are of real interest.

Smith's grievances relate to the services in his parish church. He states in his bill of complaint that he went to St. Olave's on Easter Day "last past" at six o'clock of the morning, there to receive the most blessed Sacrament of the Altar, and that this early visit arose because, for certain diseases in his body, he was not able to forbear sustenance of drink after seven o'clock in the forenoon. This apparently very proper and reasonable intention was, however, upset by Richard Jenkinson and William Goodhew, church-

* Authorities: Star Chamber Proc., Hen. VIII., vol. iii., p. 199. Bundle 25, No. 73; bundle 19, No. 211, Record Office. P.C.C. Wills, 8 Coode.

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wardens, who, bearing old cankered malice and enmity towards the complainant, not only refused to deliver the chalice and vestments to the priest, but also denied him, Smith, the blessed Sacrament. Thereupon the doctor, having first obtained license from the curate of the church, borrowed all things necessary to the ministration; but when these were laid upon the altar, and the celebrant ready to revest him to say mass, the churchwardens again irreverently interfered, and took away the chalice and vestments.

The answer of the churchwardens could not be expected to quite agree with the other story, and it does not. They say that it was at two o'clock of the morning of Easter Day, "a little before the Resurrection," that the complainant first came to them and required a vestment and chalice for one of the priests of the same church to say mass to him at that time, and minister to him the blessed Sacrament of the Altar; and William Goodhew, knowing that there were but three priests to give the parishioners that Easter Day their right of the church, and it not being usual in any parish in the City to minister the Sacrament at that time of the night, except in case of necessity, refused the vestment and chalice.

Thereupon the complainant departed, but came again about six o'clock, having borrowed all things necessary to the service, and laid them upon the altar, and required William Barton, clerk, to officiate; but Goodhew, thinking that if Barton should at that time do so for the complainant only, many would be disappointed, "witted that the said William Barton should at that time forbear." Notwithstanding this prohibition the service went on, and Smith, and two with him, "were howsiled" and received the Sacrament.

The defendants further say that they did not interfere with the return of all that had been borrowed. They are rather cruel as to the complainant's alleged ill health, and seek to damage his case by a left-handed attack on his private character, which has nothing to do with the case; "for," say they, "he loveth drink so well that he thinketh it a long time to forbear till six in the morning, and by reason of overmuch drinking becometh without any reason, and that therefore honest men who love quiet refuse his company."

Further light is thrown upon this interesting case of ecclesiastical local government by the complaint of William Barton, the chantry priest, and the answer to it. He begins: "That where Robert Nicolls, Clement Cornell, and others, being confederated with Sir John Jakys, clerk, and others," and goes on in good common form of the court to say that these persons have

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"molestyd, slaundryd, unquyeted, and conspyred the death of your said orator," and "of their frawward and devyllysh myndes, the 25th of December, in the 32nd yere of the reign of your most noble grace, with daggers," etc., came to the house of Richard Smith, barber-surgeon, of London, and broke the door when he was ill in the house, and the complainant at his desire saying "divyne service that aperteynyeth at and in the visytaceon of syck folkes," and violently took the complainant to the Counter in the Poultry, imprisoned him for two days and a night, and would not suffer him to be let to bail. Further, these riotous persons did not cease to trouble Barton, but did him damage to the extent of £300 by hindering him in a petition to the Bishop of London for "a tolleracion to build and maynteyn his houses according to his founder's will," to the intent to destroy the ordination and constitution of his foundation. Also upon Easter Day last past, he being "revested to mass," they commanded the chalice to be taken from him, and would have interrupted him from the saying of the said mass, whereby divers that were there ready to have "receyved their maker" at the said mass were kept back from the same.

In the answer of Robert Nicolls and others, the defendants, we come upon the best part of the whole story. They make no bones at all about marching off a priest lawfully attached to their parish church to what was, in fact, the Tudor lock-up, but—alas for the passing away of those times when the aggrieved parishioner was still somebody!—they admit it with much cheerfulness. This is their simple tale: Long before, divers honest persons of the parish of St. Olave's "went unto the Bisshop of London, being ordinary of the dyoses, and informed hym that the said Willyam Barton very syldom wold saye masse scant ones in a weke," and on holy days and festival days would not come to the church to help divine service to be sung, and "at such tyme as he shuld be at the church he wold be at the alehouse." Whereupon, after reasonable inquiry held before him, the ordinary established a good and reasonable order after what manner the complainant should use himself. But this brought about no reformation, and this particular priest "continued a disobedient person having no manor of zeill ne favour in the maynetenance of dyvyne service." Worse even than this, in the Christmas week of 1540, at such time as he should have helped divine service, he was at the house of Richard Smith, barber-surgeon, eating and drinking. This was fault enough. Now for the remedy.

Did the aggrieved parishioner appeal to the bishop a second time, or to the courts ecclesiastical or civil, or to the Privy Council? Nothing of the kind—"The old is better." William Bull, clerk,

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being parish priest of that parish, who had desired the complainant to come to the church, which the complainant had refused to do, "openly in the church desired divers of the parishioners to be a remedy in that behalf." Whereupon Robert Nicolls, being the alderman's deputy of the ward, and others the chief men of the parish, "witted the constable of the parish to have him, the complainant, to the Counter," and to the Counter he was had accordingly, "in peacable manner." All of which Nicolls and the others certainly thought was a mere nothing, for they say, with evident contempt, that "it was the self same imprisonment, ryot, unlawfull assembly, and mysdemenor, surmysed by the said complaynaunt to be done."

With regard to Barton's complaint that when about to celebrate on Easter Day the chalice had been taken from him, the answer shows that the churchwardens believed authority to be on their side, and that they were doing nothing out of the common. The defendants say that Robert Smith, churchwarden, did command the parish clerk to take the chalice from him, and the cause why that he so did was that the complainant used divers times for the space of two or three years to say mass at five of the clock of the morning, and then he would give unto the said Richard Smith his rights, and as soon as the said Richard Smith was served the said complainant and the said Richard Smith would incontinent go to their breakfast, and so divers were disappointed that would have been served at his mass if he had waited to a convenient hour.

We do not know the end of the quarrel. Barber-surgeon Smith lived till 1549, when he left his two houses in St. Olave's, Old Jewry, to his nephew, John Smith, of Landwade in Cambridge-shire. He seems to have made up his quarrel with, at any rate, one of his churchwardens, for Richard Jenkinson is a witness to his will. Even if he had been much at the alehouse, it is not unlikely that he made a passable end, for he closes the directions as to the disposal of his worldly goods with the ejaculation, "He that died for us have mercy upon us."

THE PREBENDAL MANOR OF RUGMERE.

BY A. M. DAVIES.

[Concluded from p. 25.]

BEFORE touching on confirmatory topographical evidence we must briefly notice the subsequent history of Marylebone Park. In 1554 Queen Mary seems to have given an order for it to be disparked,* but this order can hardly have been carried out, since Queen Elizabeth used it as a hunting-ground. When James I. granted the manor of Marylebone to Edward Forset, he reserved the park. Under the Commonwealth it was disparked, and from then until 1814 it was leased out as farm land. The New Road was cut through it near its southern margin in 1756. Finally the greater part of it was laid out as the present Regent's Park about 1814, but the eastern and southern fringes were utilized as building land.

If we now turn to the map overleaf we shall be struck by the regular, almost circular outline of the park.† Such a shape could not have been produced by the union of pre-existing defined areas, and we must look for residual areas adjoining it. The only imperfection in the outline is on the south side, where the Portland estate takes, as it were, a bite out of the park; but this is the site of the manor house and its immediate grounds, which were separated from the park, probably along with the rest of the manor of Marylebone, in 1611. On its western border the park extends across both branches of the Tybourne stream, and so perhaps includes some part of the manor of Lillestone: as this had come into Henry VIII's hands on the dissolution of the Order of St. John, he would have no need of an Act of Parliament for a western extension as he had for the eastern one. The boundaries of the adjoining estates, however, do not confirm the idea that the stream was the dividing line between the two manors, here at least. On the north side the park boundary approaches but does not reach the parish boundary, and since there is every reason to regard the parish boundaries in this region as in all cases coinciding with villar or manorial boundaries, we must suppose that here King Henry had some residual lands to dispose of. The eastern boundary must have adjoined the lands of Rugmere granted to Palmer.

* "Archæologia," vol. xviii., p. 180.

† It is somewhat curious that in Norden's maps it has quite a different shape.

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Let us first consider the northern residuum. Part of it forms the northern detached part of the Portland estate called Portland Town, out of which the water company's land on Barrow Hill has been taken during the last century. The next piece now forms part of Primrose Hill, and the history of this is of much interest. At present the parishes of Hampstead, St. Marylebone, and St. Pancras meet on the southern slope of Primrose Hill, and their boundaries cross the open hill-side;* but before 1843 it was otherwise. In that year, by Act of Parliament (5 and 6 Vic., c. 77), the Crown came into the possession of Primrose Hill by an exchange of lands with Eton College, to which it had previously belonged. Before that time it had consisted of three separate enclosed fields—one of them wholly in the parish of Hampstead, and having its southern boundary coincident with that of the parish; the other two fields, or closes, lay partly in St. Marylebone, partly in St. Pancras, and of these the larger, though called "Hanging Hill Field" on all the maps from which the map overleaf is compiled, bears in the schedule to the Act of Parliament just mentioned the significant name of *Rugmore Close*. Whether these two closes were granted to Eton College by Henry VIII. I do not know; it seems not unlikely that he may have given them this residuum which he did not want for his park, and which adjoined the Hampstead estate formerly belonging to St. James's Hospital for Lepers, but transferred to Eton College by Henry himself in 1532. On the other hand, it may have come into the hands of the college at some later time. The fact that it lies in both parishes, and therefore in both the original manors of Tiburne (Marylebone) and Rugmere, inclines me to the former view.

It may have been in Rugmore Close—if not, it was in some close adjoining it, on the west or south—that, in 1681, Sir Edmund-bury Godfrey's body was found. A description of it at that time will not be out of place:†

About 10 that Forenoon [he] was in the Fields walking towards *Marybone*, (in which Parish his dead Corps was afterwards found). . . .

They say, the place where, and the posture wherein he was found, are very remarkable. As to the place, It was in a Ditch on the South side of *Primrose-hill*, surrounded with divers *Closes*,

* I am not sure that the use of the present tense is right: the parish boundaries have been altered by schemes under the London Government Act, 1899.

† "A Letter to Mr. Miles Prance, In Relation to the Murther of Sir Edmond-bury Godfrey," London, printed for M. G. at the sign of Sir E. B. G.'s Head, near Fleet-bridge. [1681.]

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Fenced with high Mounds and Ditches, no Road near, only some deep dirty Lanes made only for the conveniency for driving *Cows* and such like *Cattle* in and out of the Grounds; and those very Lanes not coming near 500 yards of the place, and impossible for any man on Horse back with a *Dead Corps* before him at midnight to approach, unless Gaps were made ith' Mounds.

The inquest on the body was held at the White House, which, to judge by the name of a field shown in the map of Marylebone Park, must have been the house afterwards known as the Jew's Harp. Malcolm,* however, identified it as Chalk Farm, but that is in St. Pancras parish. The account which he quotes throws a curious light on the condition of the place by the statement that "there had been several soldiers thereabout this week a hedgehog-hunting."

Both Rugmore Close, outside the park, and Rugg Moor, within it, are seen to be crossed by the parish boundary. It may be that in the course of two centuries mistakes had been made in "beating the bounds," and that the original parish boundary lay farther west. It is more likely that during the century when the park was a real hunting-park, and therefore free from dividing fences, the name of "Rugg Moor" came to be applied vaguely to its north-eastern portion, and when afterwards it was fenced out into closes, happened to be kept for a field that only partially lay within the real Rugmere. When we consider the repeated changes which the park had undergone, the approximate position of the fields bearing these names is sufficient evidence for the site of the "divers lands" enclosed from Rugmere. Let us next try to find the whereabouts of the remaining lands.

The Southampton estate is the next neighbour of the Crown estate on the eastern side of Regent's Park. A century ago, before it was invaded by the railway, the boundaries of this estate were, starting from the Eton estate at Primrose Hill—along the parish boundary to Chalk Farm; then south-east and south along the ancient highway now called Chalk Farm Road, High Street, Camden Town, and Hampstead Road, to what is now Cardington Street; then eastwards through the site of Euston Station to the Churchway (an ancient pathway to Old St. Pancras Church) and south along this. Beyond this we need not trace it, for we are now certainly tracing the boundaries of the manor of Tottenhall, with which we are not concerned. But the northern part of this estate must include the lands granted in fee simple to John Palmer,

* "Londinium Redivivum," vol. iv., p. 199.

MARYLEBONE PARK

1768-1806

- Parish Boundaries
- Footpaths
- Field-boundaries altered between 1768 and 1799.



THE PREBENDAL MANOR OF RUGMERE.

and the estate for some distance is much too narrow for it to include anything else.

Rugmere, then, was that portion of St. Pancras parish that lay between the highway to Hampstead and the western parish boundary, which, geographically, is (in part) the Tybourne-Fleet water-parting.* Its southern boundary, however, is uncertain. It must have ended approximately on the line of the Euston Road, as property not far south of that road is still copyhold of the manor of Tottenham.

This investigation of the history of Rugmere, imperfect as it is, is not altogether useless from a broader point of view. It illustrates the way in which parish boundaries, originally identical with villar and manorial boundaries, have so often ceased to be the boundaries of anything but the parish. Yet the immemorial Teutonic custom of "beating the bounds" has kept them unaltered, or nearly so, for ages, without the help of maps or other documents. And side by side with the vitality of boundaries stands the vitality of footpaths. For we can hardly doubt that "Green Lane" and the path through Rugg Moor represent, slightly diverted in the operation of laying out fields, an original right of way along the parish boundary, in continuation of the one which still persists undeviated as Cleveland Street. The Broad Walk is the modern successor of the Green Lane, and if we read the public discussions of the time when the laying out of Regent's Park was under consideration, we find that it was respect for the existing right of way that determined the line of the present walk;† thus the Broad Walk of Regent's Park may probably date back to before the Norman Conquest; and as we to-day take our way along that well-gravelled path and note the parish boundary-stones on either hand, we may realize that they are the silent witnesses at once to Tudor despotism and to its limitations by immemorial custom.

NOTE TO THE MAP OF MARYLEBONE PARK.

This map is a compilation based mainly upon "A Plan of the Several Freehold Estates in Marylebone, north of the New Road," by J. Jones, 1799 (Crace Coll., xiv., 42); but with insertion of details from various other maps, viz., "A plan of the New Road from Paddington to Islington," *Gentleman's Magazine*, January, 1756 (*ib.*, xiv., 41); "A Plan

* The bend in the parish boundary by which Trinity Church is excluded from St. Pancras is a modern one, dating from 1827 only (7 and 8 Geo. IV., c. 89). Through the carelessness of the Select Vestry of Marylebone the church was built right across the boundary, and as the former could not be shifted the latter had to be.

† "Some Account of the Proposed Improvements of the Western Part of London," by John White. London, 1815, pp. 21-23.

“FOLLY GATES,” NEAR POTTER’S BAR.

of the Bounds of St. Marylebone,” by J. Phillips and J. Haywood, 1768 (*ib.*, xiv., 14); “Plan and Profile of the intended Navigable Canal from Marylebone to Moor-Fields, 1773 (*ib.*, xviii., 48); “A Plan of Marylebone Park,” by G. Richardson, 1794 (*ib.*, xiv., 28); “Map of St. Pancras parish,” by J. Thompson, 1804 (*ib.*, xiv., 43).

“FOLLY GATES,” NEAR POTTER’S BAR,

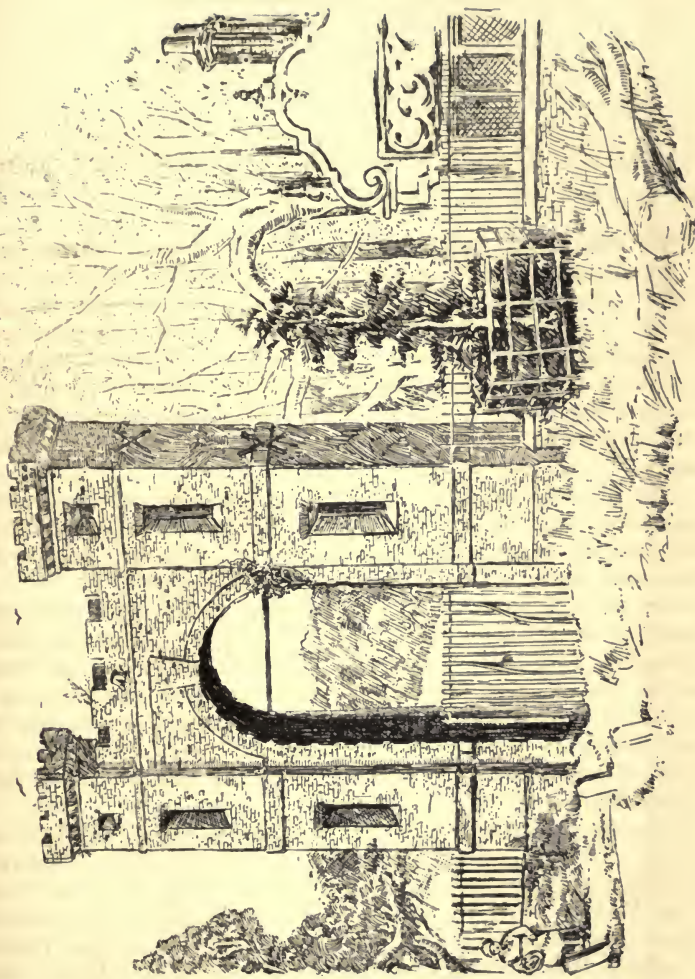
BY MABERLY PHILLIPS, F.S.A.

THE second volume of the “Home Counties Magazine” contains a very interesting account (with an excellent view) of the gate-house or gateway of Nether Hall, near Roydon, Essex. The writer, Mr. W. B. Gerish, says that “the gate-house is a handsome Tudor structure, composed principally of brick, and consisting of two floors, with a half hexagon tower on each side of the entrance.” He further notes that at one time Nether Hall (or New Hall) was owned by Sir John Colt, whose daughter Mary married Sir Thomas More.

May I call the attention of your readers to another interesting gate-house, near Potter’s Bar, in the neighbouring county of Hertfordshire, and point out the coincidence of the families who owned these two properties being connected by marriage?

Proceeding by the Great North Road, about half a mile after passing Potter’s Bar, a turn to the left leads up to Swanley Bar, a corruption of Swanland Bar, as in 1328 Simon de Swanlond was lord of the manor. He founded the chantry of St. Catherine in North Mimms Church. It is probable that at Swanley Bar the lords of the manor took toll from all who passed through, as the lords of Hatfield did at Bell Bar, that well-known rise a little nearer Hatfield on the main road.

Continuing along Swanley Bar for about a quarter of a mile, we arrive at a lofty gate-house, consisting of an archway between battlemented towers of three stages, forming the entrance to Brookmans Park. These are said to have been erected by Sir Jeremy Sambrooke; they are locally known as “Folly Gates,” and there is a tradition that a farthing has been placed under each brick. Another story is that they were erected in commemoration of a visit paid to the manor by Henry VIII. It is possible that the King may have visited one of the former owners, as I shall presently show, and this may account for the tradition.



Folly Gates, Potter's Bar.

“FOLLY GATES,” NEAR POTTER’S BAR.

The original title of the manor was Mimms Hall; the present one, Brookmans, is derived from John Brookman, the owner of the estates in 1400. In 1680 it belonged to Andrew Fountaine, and it is supposed that at the date named he pulled down the old mansion and erected a new one, as the date 1680 was upon the spouting of that house, which in its turn, after many enlargements and additions, was destroyed by fire about ten years ago. In 1786 the property was purchased by S. R. Gaussen, esq., and his great-grandson, Captain Robert George Gaussen, is the present owner. The mansion has never been rebuilt.

The manor of Brookmans now embraces the ancient manor of More Hall, otherwise Gobions or Gubbins. It was owned in 1390 by John More, mercer, citizen of London. In 1500 it was in the possession of his descendant, Sir John More, the father of the celebrated Sir Thomas More, lord chancellor in the time of Henry VIII., and it is said that here he wrote his “Utopia,” which was published in 1516. Sir Thomas succeeded Cardinal Wolsey in 1529. At first he was in great favour with the King, who, we are told, paid him surprise visits on several occasions. It is quite possible that at this time King Hal may have extended his journey to the mansion at North Mimms. Like too many of Henry’s favourites, he soon fell under the King’s displeasure. He was arrested on a charge of high treason, and, after being confined in the Tower for some time, was tried, found guilty, and condemned to be hanged at Tyburn. The King extended his clemency and altered the sentence to beheading on Tower Hill. He was executed the following day, July 2nd, 1535. His body was buried in the Tower, and his head, after being parboiled, was placed upon a pole in accordance with the custom of the times. One account says that the head was soon after thrown into the river; another, that his daughter, Mrs. Roper, purchased it, and kept it in spices, and that it was interred with her. A third story is that it was buried in her husband’s tomb in the chancel of St. Dunstan’s, Canterbury. It is a fact that when Mr. Roper’s vault was opened in 1824 a leaden box was found which contained a head, most probably that of Sir Thomas More.

At the death of Sir Thomas the estate of Gubbins was confiscated, but was afterwards restored to the family. Subsequently the manor passed through various hands, and in 1836 was purchased by William Gaussen, esq., and added to the manor of Brookmans. Soon after, the mansion was pulled down. It contained a very fine oak mantelpiece which was removed to Brookmans. It is still in existence, as it was fortunately saved at the time of the fire. At Hampton Court is a portrait of Sir Thomas

“FOLLY GATES,” NEAR POTTER’S BAR.

More, painted by Holbein (who was an intimate friend of his), and in the background the identical mantelpiece is represented. It is stated that both Sir John and Sir Thomas More were very witty. The former compared marriage to a man putting his hand into a bag containing a number of snakes and one eel; he might draw out the eel, but it was a hundred to one that he was bitten by the snakes. At any rate, Sir John dipped three times into the bag, and, as far as history relates, drew forth an eel at each venture. At one time Sir Thomas More contemplated taking holy orders, but gave up the idea. Shortly after “the daughters of Maister John Colte, a gentleman of Newhall, near Chelmsford, proved very attractive to him.” We are told “the honest conversation and virtuous education of Colte’s daughters provoked More there especially to set his affections. And albeit his mind most served him to the second daughter for that he thought her fairest and best favoured, yet when he considered that it would be both great grief and some shame also to the eldest to see her younger sister preferred before her in marriage, he then of a certain pity, framed his fancy towards the eldest.”

The present owner of the manor is also patron of the church at North Mimms. At the time of the dissolution of the monasteries it belonged to the Carthusian monks of London. In 1526 the prior granted a lease to “Alen Horde, gent.,” of the parsonage and lands, except a stable and chamber annexed to the upper end of the hall, at a rental of £18 per annum, on condition that “if the prior or proctor of the Charterhouse, or any of their servants, should come to the parsonage twice a year, Alan shall provide them and their horses with their ‘abydyng,’ and sufficient meat and drink, provender and litter, for the space of two days and two nights.” He was also to deliver to the Charterhouse yearly “as many loads of good ‘chare colys’ (charcoal) as may be required, every load to contain twenty-four sacks, well filled with coals, after the quantity and measure of coal sacks sold in London, receiving for every load six shillings. All timber, except ‘carte bode, plughe bode, and fyre bode,’ to be reserved to the Priory.”

ST. KATHERINE'S MARRIAGE LICENCES.

[Continued from p. 32.]

- B**LUCK, William, widower, St. John, Wapping, Middlesex, watchmaker (a quaker), and Jane Edwards, spr., 21, St. K. He signs bond and allon. 6th November, 1779.
- BLYE**, Elizabeth (see Watkins, Thomas).
- BOND**, John, bachr., 21, St. K., mastmaker, and Sarah Darley, spr., 21, Lamborne, Berks. He signs bond and allon. 26th September, 1787.
Jane (see Wondell, John).
- BOOK**, Sarah (see Living, Henry).
- BORHAM**, Charles, bachr., 21, St. Dunstan, Stepney, Middlesex, gentleman, and Eleanor Wells, widow, St. K. He signs bond and allon. 18th Sept., 1800.
- BOSS**, Benjamin, bachr., St. K., and Mary Preast, spr., St. George, Southwark, Surrey. Note of marriage licence, 9th April, 1699, "St. K. Act Book," fol. 3.
- BOURNE**, William, bachr., 21, St. K., butcher, and Eleanor Knightly, spr., 21, St. K. He signs bond and allon. 6th November, 1779.
- BRADLEY**, Mary Ewen (see Crockatt, Thomas).
- BRAID**, Thomas, bachr., 21, St. K., baker, and Ann Ashton, spr., 21, St. Mary, Rotherhithe, Surrey. He signs bond and allon. 16th October, 1777.
- BRASSETT**, Elizabeth (see Bill, James).
- BRIDGMAN**, Thomas, widower, St. Nicholas, Deptford, Kent, and Jane Cammoron, spr., 21, St. K. He signs bond and allon. 13th February, 1764.
- BROOKS**, Mary (see Sharpe, Joseph).
- BROWERS** (in bond) } Ann (see Ramsay, John).
- BROWES** (in allon.) }
- BROWN** (Browne) Thomas, widower, St. K., and Elizabeth Lovejoy, widow, St. Botolph, Aldgate, London. Note of marriage licence, 29th June, 1699, "St. K. Act Book," fol. 4.
- BROWN**, Peter, bachr., 21, St. K., mariner, and Elizabeth Harris, spr., 21, St. K. He signs (with mark) bond and allon. 4th December, 1761.
Thomas, widower, St. K., gentleman, and Elizabeth Law-

ST. KATHERINE'S MARRIAGE LICENCES.

- rence, spr., 21, St. Peters, Cornhill, London. He signs bond and allon. 12th October, 1774.
Elizabeth (see Stearad, Joseph).
- BRUMIT, Mary (see Daly, Edward).
- BRUNTON [or Burnton] John, widower, St. K., mariner, and Catherine Spinks, spr., 21, St. Paul, Shadwell, Middlesex. He signs bond and allon. 31st May, 1774, as "Burnton."
- BRYMER, William, widower, St. K., gentleman, and Sarah Ellery, widow, St. Nicholas, Deptford, Kent. He signs bond and allon. 8th Aug., 1774.
- BUCHANAN, the Rev. George, bachr, 30, St. George, Hanover Square, Middlesex, clerk, and Sarah Archer, spr., 24, St. K. He signs bond and allon. 7th July, 1758.
(Buchannan) Mary (see Ebenezer, Simon).
- BULBROOK, Henry, widower, St. K., and Mary Schroeder, widow, St. K. He signs bond and allon. 17th May, 1779.
- BULLMUR, John, bachr., 27, St. K., mariner, and Margrey Blaire, spr., 21, St. K. He signs bond and allon. 16th August, 1764.
- BURDING, Mary (see Tosh, William).
- BURGESS, John, bachr., 22, Clapham, Surrey, farmer, and Ann Perry, widow, St. K. He signs bond and allon. (by mark) 19th August, 1765.
- BURGIN, Elizabeth (see Douglass, Robert).
- BURNTON (see Brunton).
- BURTON, Ann (see Wilson, John).
- BUSBY, Elizabeth (see Bennett, John).
- BUTLER, John, bachr., 29, St. K., mariner, and Mary Bartlett, spr., 28, St. K. He signs bond and allon. 30th September, 1771.
- BUXSON, Elizabeth (see Gibbs, John).
- BYFIELD, Mary (see Shad, James).
- BYRON, John, bachr., 21, St. K., mariner, and Mary Jenkins, spr., 21, St. K. He signs bond and allon. 27th June, 1769.
- CALAGHEN, Catharine (see Cruse, Bastin).
- CALDER, Hannah (see Emmerson, William).
- CALLENDER, James, bachr., 21, St. K., mariner, and Isabella Herrald, widow, St. K. He signs (with mark) bond and allon. 26th March, 1772.
- CALLOW, Robert, bachr., 21, St. K., yeoman, and Elizabeth Sheppard, widow, St. Mary, Whitechapel, Middlesex. He signs (with mark) bond and allon. 2nd December, 1785.
- CAMMORON, Jane (see Bridgman, Thomas).

ST. KATHERINE'S MARRIAGE LICENCES.

- CAMPBELL, James, bachr., 21, St. K., and Sarah Black, widow, St. K. She signs bond and allon. 12th October, 1791.
Margaretta (see MacDougall, Allan).
- CANADY, Elizabeth (see Beck, John).
- CARLETON, Ann (see Person, William).
- CARR, James, widower, St. K., and Elizabeth Jennings, spr., St. Andrew, Holborn, Middlesex. Note of marriage licence, 18th February, 1698, "St. K. Act Book," fol. 2.
- CARTER *alias* KELSON, Eliza, St. K., cited to answer to John Kelston of Stepney, 9th October, 1699, in a cause of nullity of marriage, by reason of a prior marriage, "St. K. Act Book," fol. 5.
- CARTER, Elizabeth (see Joseph, John).
- CASTELL, George, widower, St. Ethelburga, London, carpenter, and Leonora Weston, spr., 30, St. K. He signs bond and allon. 26th June, 1765.
- CHANDLEY, John, bachr., 26, St. K., painter, and Hales Barlow, spr., 21, St. K. He signs bond and allon. 1st November, 1759.
- CHAPMAN, William, bachr., 21, Christchurch, Middlesex, silk throster, and Sarah Ravenhill, spr., 21, St. K. He signs bond and allon. 26th March, 1766.
- CHRISTIAN, Andrew, bachr., 21, St. K., mariner, and Ann Renholds, widow, St. K. He signs bond and allon. 28th August, 1777.
- CLACKSON, Mary (see Danielsen, Thomas).
- CLARIDGE, Jane (see Knock, Joseph).
- CLARK, Richard, bachr., 21, St. K., ropemaker, and Elizabeth Weedon, spr., 21, St. K. He signs bond and allon. 17th June, 1763.
- CLARKE, Thomas, bachr., 21, St. K., bottle merchant, and Rose Harman, spr., 19, St. K., by consent of Richard Harman, of same, mariner, her father.
Thomas Clarke and Richard Harman sign bond and allon. 30th October, 1770.
- CLEVE, Vincent, bachr., St. K., and Patience Benson, spr., St. K. Note of marriage licence, 9th October, 1699, "St. K. Act Book," fol. 5.
- CLIFTON, John, bachr., 21, St. K., mariner, and Sarah Alice Rose, spr., 21, St. K. He signs bond and allon. 27th December, 1779.
- COALNETT, Mary (see Randall, Thomas).
- COLLETT, Mary (see White, Henry).
- COLLIER, Mary Ann (see Harris, John).

ST. KATHERINE'S MARRIAGE LICENCES.

- CONELLEY, Lackey, widower, St. K., mariner, and Elizabeth Owles, spr., 18, by consent of her mother, Ann Owles, widow, of St. Paul, Shadwell, Middlesex. Lackey Conelley and Ann Owles sign bond and allon. (he signs with mark) 17th September, 1791.
- COOK, Michael, bachr., 23, St. K., lighterman, and Elizabeth Higgins, spr., 21, St. Botolph, Billingsgate, London. He signs bond and allon. 20th September, 1770.
Elizabeth (see Wilson, John).
- COOMBE, William, bachr., 21, St. Lawrence Jewry, London, merchant, and Mary Davis, spr., 21, St. K. He signs bond and allon. 31st July, 1801.
- COOPER, James, bachr., St. K., and Ann Smith, spr., St. Botolph, Aldgate. Note of marriage licence, 3rd June, 1699, "St. K. Act Book," fol. 3.
- COPOUS, James, bachr., 50, Allhallows on the Wall, London, and Margaret Mathews, widow, St. K. She signs bond and allon. 28th September, 1791.
- CORBETT, Sarah (see Armitstead, James).
- CORKER, Nathaniel, widower, St. George, Middlesex, cork-cutter, and Sarah Story, widow. St. K. He signs bond and allon. 30th October, 1776.
- CORNISH, Elizabeth (see Flintoft, John).
- CORT, Elizabeth (see Lutwyche, William).
- COSGRIFF, Henry, bachr., 21, St. K., and Phebe Nixon, spr., 21, St. K. He signs (with mark) bond and allon. 30th August, 1783.
- COTTON, Mary (see Hussey, Thomas).
- CRAPP, John, bachr., 21, St. K., gentleman, and Catharine Davis, spr., 21, St. K. He signs bond and allon. 10th September, 1782.
- CRAWFORD, William, bachr., 28, St. K., mariner, and Martha Dodd, spr., 24, St. K. He signs bond and allon. 12th July, 1766.
- CREW, Mary (see Holliday, Henry).
- CRIGER, John, bachr., 30, St. K., victualler, and Frances Gregory, spr., 25, St. K. He signs bond and allon. (with mark) 9th May, 1763.
- CROCKATT, Thomas, bachr., 21, St. K., mariner, and Mary Ewen Bradley, spr., 21, St. Botolph Aldgate, Middlesex. He signs bond and allon. 14th February, 1776.
- CROUCHER, Jane (see Pimm, William).
- CRUSE, Bastin, bachr., 21, St. K., mariner, and Catharine Calaghen, spr., 21, St. K. He signs (with mark) bond and allon. 11th August, 1780.

ST. KATHERINE'S MARRIAGE LICENCES.

- CURRY, John, bachr. (in bond), widower (in allon.), St. K., gentleman, and Elizabeth Smith, widow, St. Ann, Westminster, Middlesex. He signs bond and allon. 23rd September, 1763.
- DALY, Edward, bachr., 21, St. K., mariner, and Mary Brumit, widow, St. K. He signs bond and allon. 24th March, 1788.
- DANIELSEN, Thomas, bachr., 21, St. K., mariner, and Mary Clackson, spr. (in bond), widow (in allon.), St. K. He signs (with mark) bond and allon. 12th June, 1801.
- DARLEY, Sarah (see Bond, John).
- D'ARRAGONA, Marquis of,
and ——— Drake, a widow.
Caveat against their marriage licence, 17th November, 1767,
"St. K. Act Book," fol. 38.
- DAVID, John, bachr., St. K., and Sarah Giles, spr., Allhallows in the Wall, London. Note of marriage licence, 5th January, 1698, "St. K. Act Book," fol. 1.
- DAVIDSON, James, bachr., 21, St. K., shipwright, and Joan Thompson, spr., 21, St. K. He signs bond and allon. 20th August, 1791.
- DAVIES, Catherine (see Murphy, Edward).
- DAVIS, Richard, bachr., 21, St. Bennet, Gracechurch, London, gentleman, and Hannah Jagelman, spr., 21, St. K. He signs bond and allon. 1st July, 1794.
Catharine (see Crapp, John).
Mary (see Coombe, William).
Mary (see Douglas, James).
- DAWSON, Nicholas, bachr., 25, St. K., mariner, and Mary Griffin, spr., 28, St. K. He signs bond and allon. 15th January, 1760.
- DAY, Mary (see Joyce, Joseph).
- DEANE, John, bachr., St. K., and Elizabeth Vaughan, spr., St. K. Note of marriage licence, 21st February, 1698, "St. K. Act Book," fol. 2.
- DEEKS, Richard, bachr., 27, St. K., periwig maker, and Mary Hunter, spr., 28, St. Dionis Backchurch, London. He signs bond and allon. 8th October, 1770.
- DEMER, Casper, widower, St. K., baker, and Frances Alliston, widow, St. Sepulchre, London. He signs (in a German hand) bond and allon. 14th October, 1788.
Frances (see Kendall, William).
- DICKENSON (Dickson) Elizabeth (see Bidal, Francisco).
- DICKINSON, William, bachr., 21, St. K., mariner, and Jane

ST. KATHERINE'S MARRIAGE LICENCES.

- Johnstone, spr., 21, St. K. He signs bond and allon. 2nd April, 1782.
- DICKMAN, Richard, widower, St. Mary, Newington, Surrey, and Frances Bignell, widow, St. K. She signs bond and allon. 15th October, 1771.
- DICKSON (see Dickenson),
- DOBBIN, William, bachr., 21, St. K., mariner, and Elizabeth Matthews, spr., 21, St. George, Middlesex. He signs bond and allon. 24th November, 1774.
- DOBSON, Thomas, and Elizabeth Simmonds. Caveat against marriage licence, 20th April, 1793, "St. K. Act Book," fol. 39.
- DODD, Martha (see Crawford, William).
- DOHOO, Martin, bachr., 21, St. K., watchmaker, and Sarah Taylor, spr., 21, Lewisham, Kent. He signs bond and allon. 14th August, 1766.
- DOUGLAS, James, bachr., 34, St. K., labourer, and Mary Davis, spr., 23, St. Luke, Chelsea, Middlesex. He signs bond and allon. 22nd July, 1766.
- DOUGLASS, Richard, widower, St. K., and Jane Wate, spr., 27, St. K. She signs (with mark) bond and allon. 9th November, 1758.
- Robert, bachr., 21, St. K., mariner, and Elizabeth Burgin, spr., 21, St. K. He signs bond and allon. 22nd October, 1791.
- DOW, Isabella (see Old, Thomas).
- Margaret (see Hay, George).
- DOWDESWELL, Sarah (see Skinner, James).
- DRAKE, (see D'Arragona).
- DRAYTON, Elizabeth (see Rayner, John).
- DRUMMOND, Elizabeth (see Belaney, Thomas).
- DUDLEY, Mary (see Edgar, Thomas).
- DUNBAR, Mary (see Montgomery, Peter).
- DUNKSON, Eleanor (see Spankie, James).
- DYER, Elinor (see Guyine, Alexander).

[To be continued.]



Wingham Church in 1806.



Canon's House, Wingham.

SOME EAST KENT PARISH HISTORY.

BY PETER DE SANDWICH.

VIII.—WINGHAM.

[Continued from p. 63.]

AMONG some undated presentments, probably between 1553-58, were the following:

Edward Morris of Wingham, and Thomas Rye of Goodneston, presented for that they wilfully destroyed a table of alabaster which was taken from the altar and set in the vestry.

Sir Henry Palmer, knight, always the front pew with consent of the parish.

[This second entry fixes the date of this undated volume as before 1559, for Sir Henry Palmer was buried in Wingham Church in September, 1559. He bought, in 1553, the house of the provost and the land forming the endowment of Wingham College for secular canons, which had been suppressed in 1547; and at Wingham he and his descendants resided.]

1569. That they lack a chest or box for the poor.

That the churchyard lieth unfenced in the default of Mr. Thomas Palmer.

One Elisabeth Ratcliffe is an obstinate and dissipate person.

Simon Sollye withholdeth the certain money given to the church by the will and testament of Richard Sollye, to the value of a noble.

Robert Barker, of Ickham, withholdeth certain money from the church which was the debt of John Gason.

That one Beake hath not given in his accounts, which of late he hath as churchwarden, and withholdeth certain money from the church.

Richard Warham hath committed fornication with Elizabeth Boughton.

1595. We present our church wanteth paving and tiling.

Alice Melinden, the wife of Thomas Melinden, for that she caused a pit to be made in her garden plot, and buried her child in it, and because she is yet unchurched. [When she appeared in the court] she said that one Thomas Chapman was the occasion thereof, for that he said he would have a jury upon the death of the child, being untimely born by reason that the said Chapman did misuse her, the said Alice Melinden.

SOME EAST KENT PARISH HISTORY.

1596. That there is an exercise, so called, of preaching in the church of Wingham by Mr. Sellers, rector of Eythorne, and Mr. Flower, rector of Stourmouth, and such as they shall assign upon the Sunday last past.

[John Seller, D.D., rector of Eythorne, died in 1614, and was buried in Canterbury Cathedral on the 18th October of that year. A Mrs. Ann Sellers, widow, was buried there the fifth day of January, 1625-6. John Flower was rector of Stourmouth 1580-99, and buried at Stourmouth 31st May, 1599.]

John Miller doth not repair to our parish church, and will not be absolved, being excommunicate.

Thomas Eastman, husbandman, who lives and hath lived apart from his wife, being thereby scandalous and of a notorious evil life, by the space of one whole year.

1602. Thomas Cateman and Symond Norris, the churchwardens, for that their pulpit is not furnished with a sufficient cloth and cushion.

Thomas Millenden, for being absent from our parish church many Sundays and holy days between the Feast of St. John the Baptist, 1602, and St. Michael the Archangel last past, he being an inhabitant of our parish. Also he refuseth to pay the cess made for the reparation of our church, to which cess he was cessed at twelve pence.

The 16th June, 1605, we being in Wingham Church with other of the parishioners to make a cess for the church, there were these words used between one Sir Thomas Palmer, knight, and Edward Oxenden, gent., as we remember. First there were some words used by Sir Thomas Palmer concerning a land cess the which the parishioners were not willing withal, telling Sir Thomas Palmer that if they made a land cess then they must cess him, he having a duty of the parish; then Sir Thomas Palmer replied that he was willing to pay a duty as the duty, the which the parishioners thought too little; whereupon Sir Thomas Palmer said he was not so simple, and before he could speak any more Mr. Edward Oxenden replied, saying, "You are too politic for us." At which word Sir Thomas Palmer seemed to be offended and was going out of the church, but at the request of the parishioners he stayed and came again, and being grieved with the words that Mr. Edward Oxenden had used, began to say unto Mr. Edward Oxenden, "You did say even now I was a fool, and you that are churchwardens bear witness what was spoken, for I do not mean to put up with being spoken in this place." And then Mr. Edward Oxenden

SOME EAST KENT PARISH HISTORY.

replied, saying, "You call yourself fool," and said further, "If you come hither to quarrel, get you out of the church." Whereupon Sir Thomas Palmer went away, and the parishioners did not proceed any further in the business they were about.

[Of these two chief parishioners who quarrelled at a vestry meeting, Sir Thomas Palmer was the eldest son of the before-mentioned Sir Henry Palmer; Sir Thomas lived at Wingham for sixty years, and in September, 1573, entertained in his house Queen Elizabeth when she was on her way from Sandwich to Canterbury. Knighted on the expedition to Cadiz, he was made a gentleman of the Privy Chamber, and in June, 1621, King James created him a baronet. Sir Palmer married Margaret, the daughter of John Pooley of Badley in Suffolk, by whom he had six sons and five daughters, but five of the children died young. He died 7th January, 1625, aged eighty-five, and was buried in Wingham Church, as was also his wife in August, 1626, and their monument formerly in the chancel, at the last restoration of the church was moved to the east wall of the north chapel.

The Oxenden family had been resident in the parish from the reign of Edward III., and Edward was the eldest son of Henry Oxenden of Dene. Edward lived at Brooke, one of their estates, between Staple and Wingham, and married Alice Fowler of Islington, by whom he had two twin sons, William and Henry, also six daughters, of whom the youngest, Margaret, married William Brigham, vicar of Wingham, Ash, and rector of Ham, previously mentioned under Ash parish (see p. 59). From the brother of this Edward Oxenden descends the present Sir Percy Dixwell Oxenden, baronet.]

1613. Our fifth bell is broken, and we desire that we may have some reasonable time set down for the amending of the same.

Mr. Edward Oxenden, for not tiling and glazing his chancel, by default whereof the church is very much annoyed.

[This would be the Brooke chantry chapel, on the north side of the chancel of Wingham Church.]

1614. The churchwardens, for neglecting to present the decay of a window in the church, by reason whereof the pigeons do much annoy the church and chancel thereof. And also for not providing bread and wine for the last Communion, being the second day of October, 1614, they having sufficient warning thereof and required to provide the same.

1618. Our small bell hath been cast, and, finding her not tunable, the parishioners sent her away again.

Our churchyard wall wants repairing, and where we repaired the same it has been lately broken down.

SOME EAST KENT PARISH HISTORY.

Our Communion cup is too little, and, moreover, is broken in the stand.

[The present vessel is inscribed: "This cup was given to this parish of Wingham by Hector du Mont, a Frenchman, born 1st January, 1632."]

1618. William Lott, for refusing to pay his cess toward the church, although divers times we have demanded it, being two shillings.

We, the churchwardens of Wingham, upon due examination of the Book of Articles, find nothing worthy to be presented, either concerning the church or parish, but only the scandalous and un-reverent carriage of George Corketon in the church of Wingham towards the end of divine service, the minister being about to go up into the pulpit, since which time this George Corketon hath very negligently come to church. The sum of those words which George Corketon was heard to speak in the church, and is instructed by those men whose names are hereunder written: "After the first psalm [saith Corketon] you shall hear him [meaning the minister] sing another psalm, and after that you shall hear the fool go prating into the pulpit, and if I do not like it well, I will be gone before he be half done," and he was as good as his word. When the minister went up into the pulpit, then George Corketon says, "Now the fool begins to prate; it is a sound tale; if I do not like it I will be gone, ere ever he speak forty words."

We, the churchwardens, do present John Wesbeech of our parish, chandler, for keeping open his shop and selling of wares in the time of evening prayer, upon the twenty-fourth day of January last, 1618, being Sunday evening, having warning given him of the same before the churchwardens.

1619. I, Reginald Eastland, sexton of the parish of Wingham, do present Thomas Terry of the said parish for not paying of my duty the sum of twelve pence. This he had to pay.

1620. The bible of the new translation, with the service books, are not yet bought according to his Majesty's injunction.

The pews, or most of them, are unboarded.

The windows want glazing.

The belfry and church-porch are not fittingly whitened.

The outside of the church and steeple want plaster work.

The church-gate and stile want repairs.

William Oxenden's chancel wants sufficient timbering and tiling.

[Most probably this was the Dene chapel, on the south side of the chancel, which contains the monument of the Oxenden family.]

SOME EAST KENT PARISH HISTORY.

1638. Their Communion table hath not a decent carpet for the same, as it ought to have.

1725. Elisabeth Palmer, of Wingham, for not repairing the chancel. It was stated in the Archdeacon's Court that the said Dame Elisabeth Palmer was proprietor of the parsonage of Wingham, and that the repairs of the great chancel did, and do, belong to her; and that she was ready to repair and do such matters as were complained of in the said presentment given in against her by the churchwardens of Wingham aforesaid. Whereupon the judge directed that the dirt lying in the said chancel should be removed and the pavement amended by Easter next, and the other repairs done at, or before, next midsummer, and that she do certify of their being done unto the next court following.

[This Dame Elisabeth Palmer was the third wife and widow of Sir Thomas Palmer, the last baronet of the Wingham family, he being buried in Wingham Church 16th November, 1723. The Lady Elisabeth Palmer afterwards married Thomas Hey, by whom she had three sons, of whom the survivor, the Rev. Thomas Hey, inherited a considerable part of the property through his mother.]

1729. Terry Matthews, of Wingham, for brawling, wrangling, and profane swearing in the parish of Wingham on Friday, the second day of May, 1729, he being, among other parishioners, met in the parish church of Wingham in order to choose a churchwarden on the part of the parish. The Rev. Mr. William Newton, our curate, having before nominated his churchwarden, the said Terry did, on some dispute between him and Mr. Newton, say, in a brawling and wrangling manner, to the said Mr. Newton, "You bid us remember where we had been on Easter Sunday, and the next day you come hither with a lie in your mouth, egad," or to that effect.

[To be continued.]

NOTES ON CHURCH PLATE IN THE DIOCESE OF LONDON.

BY EDWIN FRESHFIELD, JUNIOR.

[Continued from p. 78.]

INDEX TO THE PLATE OPPOSITE.

Heads of Beadles Staves.

1. The Tower of London Liberty, 1778.
2. Poplar parish, 1817.
3. Cripplegate parish, 1710.
4. Aldersgate parish, 1850.

INVENTORIES OF PLATE.

All Hallows, London Wall.

AN electroplate flagon inscribed "All Hallows London Wall Revd. George Davys D.D. Rector Thomas Adey Robert Shepherd churchwardens 18 Nov 1835."

Two silver cups with the date mark for 1833, and inscribed "All Hallows London Wall Revd. George Davys D.D. Rector Reuben Williamson Francis Phené churchwardens 2 July 1833."

Two silver patens with feet with the same date mark and inscription.

A silver almsdish with the same date mark and inscription.

Two pewter almsdishes, 1803.

The old plate of this church was stolen in 1833. The flagon is tankard-shaped, with a spout. The cups are plain and belong to *Type 2*. This church was rebuilt at the commencement of the nineteenth century.

S. Alphage, London Wall.

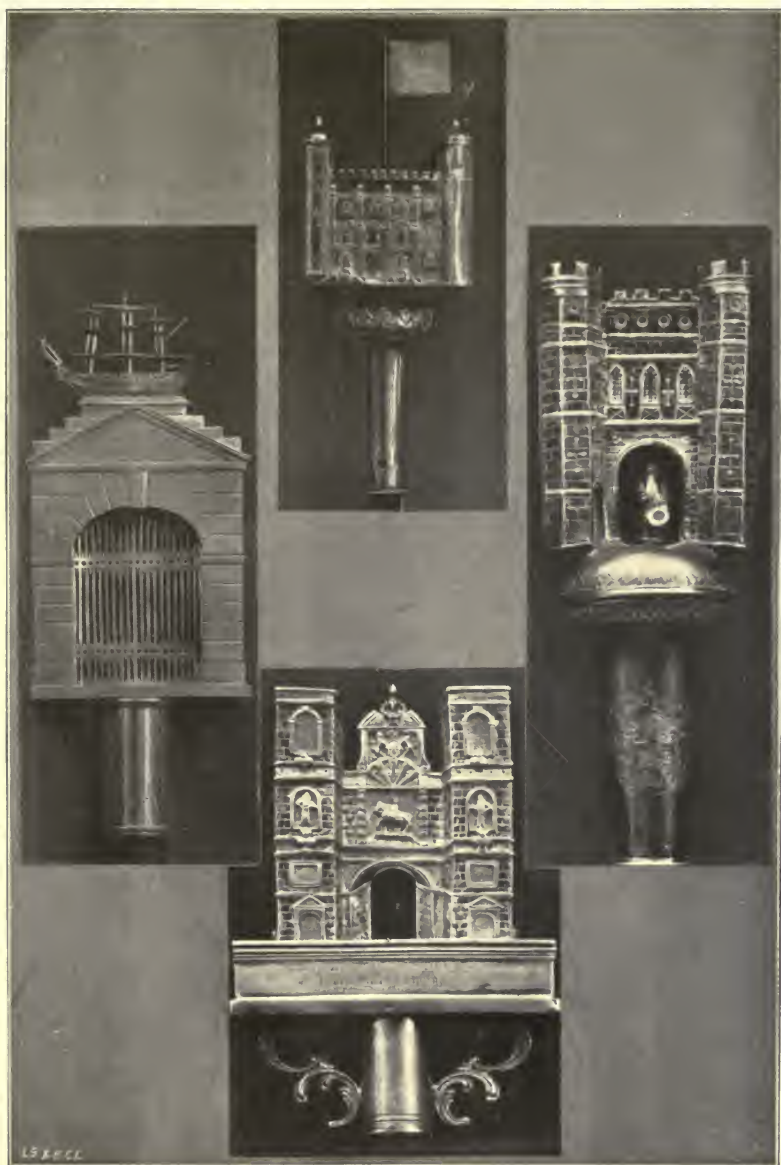
Two silver cups: one has the date mark for 1803, and is inscribed "For the use of the parish church of S. Alphage London A.D. 1803"; the other has the date mark for 1878 and is inscribed "Rev. George Kemp, M.A., Rector," and with the names of the churchwardens for 1878; and two silver paten covers with feet to match the two cups.

A silver paten with the date mark for 1803, and the same inscription as on the cup of that date.

Two plated and two pewter almsdishes, 1777.

A silver spoon inscribed "S. Alphage 1803."

A beadle staff. The head is a Maltese cross on an orb in silver.



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4

NOTES ON CHURCH PLATE.

It is inscribed with names of the churchwardens and the date, 1806.

The cups belong to *Type 8*. The tower of this church is the mediæval tower, and escaped the Great Fire. The church itself is one of the wealthiest, smallest, and least known in the City.

S. Alban, Wood Street, with S. Olave, Silver Street.

(a) Two silver tankards, inscribed with the weights and "The gift of Mrs. Alice Pallmer to the parish of S Olive Silver Street 1630." The one has the date mark for 1608, and a maker's mark S.O. The other has the date mark for 1624, and a maker's mark W.C. with an arrow between the letters in a plain shield.

A silver tankard with the date mark for 1625, and a maker's mark H.S. with a sun in splendour below, inscribed with the weight and "The gift of John Busby, Grocer, deceased 30 March 1626."

Two silver-gilt cups and one paten cover; the cups are inscribed with the weights.

(b) The one cup has the date mark for 1566, and a maker's mark A in a shaped shield, and the cover to it has the date mark for 1567.

(c) The other cup has the date mark for 1606, and a maker's mark R.W. with a pellet below, and is inscribed "Ex dono Thomæ Savadge, aurifravi, Ao. Doi. 1607 Deo et Ecclesiæ."

(d) A silver cup with the date mark for 1625, and a maker's mark TB with a pellet (?) below, inscribed with the weight and "The gift of the Lady Margaret Savill 1626. Thomas Heyrick Churchwarden."

(e) A silver cup with the date mark for 1630, and a maker's mark an arrow or lance head in an oblong stamp, inscribed with the weight.

Two silver patens with feet and inscribed with the weights. The one has the date mark for 1606 and a maker's mark R.S. in a plain shield. The other has the date mark for 1640, and a maker's mark I.M. with a pig passant below in a plain shield.

(f) A silver spoon with a maker's mark R.H. in linked letters crowned.

Four metal dishes: two have the date for 1753, and two for 1760. The bosses have the Royal arms in enamel.

(g) A beadle's staff. The top is a bronze statuette of S. Alban.

(h) An hour-glass in a bronze stand or case. It is illustrated on the plate on p. 186, Vol. III., No. 11, July, 1901.

The flagons of this church are tankards of the usual type. The pair are ornamented round the rim of the lid and lip and the foot. The older one is by the maker who made the flagons at All Hallows the Great, and the flagons of that church are similar to these in

NOTES ON CHURCH PLATE.

size, shape, and ornament. The single flagon is plain. The cups *b* and *c* belong to *Type 2*. The older cup is very much splayed at the lip, and has a flat foot. The newer cup has a thick stem, and the foot is bell-shaped and very massive. Cup *d* also belongs to *Type 2*. Cup *e* has a conical bowl with a flat base, and an unusual and pretty fluted stem divided by a slight knob. The stem is probably older than the rest of the cup. The spoon is a circular strainer, very like the modern teapot strainer, with a short tubular handle with a ring at the end of it. Compare the almsdishes with those at S. Katharine Cree and S. Olave, Hart Street. Enamel work is rare in the City. The hour-glass is unique in the City; the case to it is made of bronze, and is probably early seventeenth-century work. The maker's mark S.O. will be found on plate at All Hallows the Great, S. Andrew Undershaft and S. Michael, Cornhill, also in "Old English Plate," Appendix A, under date 1608. I.M. will be found on plate at All Hallows, Barking, and in "Old English Plate," Appendix A, under date 1639; and W.C., H.S., A., R.W., will be found in the Appendix, under date 1617, 1615, 1567, and 1605 respectively, and T.B. in 1627 (?); and R.H. and the arrow-head are not to be found in the other churches, or in the Appendix. These churches were burned in the Great Fire; S. Alban only partly, so it was restored in the Gothic style by Wren and afterwards by Sir George Gilbert Scott. S. Olave's church was not rebuilt.

S. Andrew, Holborn.

Two metal-gilt tankards: on one is an inscription from which it appears that on the 12th January, 1799, four flagons, three cups and covers of silver-gilt, were stolen from the house of Mr. Perry, the parish clerk, in Shoe Lane, and that these flagons, and two metal cups and covers, were provided by the churchwardens in 1799.

Two metal-gilt cups and covers, part of the set above referred to.

A silver-gilt cup; no marks are visible. The cup is inscribed "S. A. Holbornes 1624," and the silver-gilt paten cover to it has no marks, and is inscribed "The guift of ye Lady Elizabeth Richardson widdow Ano Domo 1635 S. A. Holberne."

A small silver cup for private use with the date mark for 1777.

A silver-gilt spoon with the date mark for 1795, and a small silver-gilt tray with the date mark for 1807.

Two silver-gilt dishes with the date mark for 1724, and inscribed:

ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ.

A large brass dish; in the centre are Adam and Eve and animals and foliage round the border in *repoussé* work.

A beadle's staff with a silver pear-shaped top, date 1727.

NOTES ON CHURCH PLATE.

Two staves with metal tops. The tops are statuettes of S. Andrew and his cross.

Two staves with metal tops. The tops are mitres, and from an inscription it appears that they belonged to the Liberty of Saffron Hill, Hatton Garden, and Ely Place. Date, 1783.

The flagons are tankards of the usual type, and from the inscription it will be seen that this is another church whose old plate has been stolen. The silver cup belongs to *Type 2*, and is decorated with a raised chased band at the top and bottom of the bowl. The Adam and Eve dish is probably German seventeenth-century work. This is the only instance of a Greek inscription on the City church plate. The present church was built by Wren.

S. Andrew Undershaft.

Two silver tankards; both have the date mark for 1636 and are inscribed with the weights. They were the gift of the Worshipful Alderman Abdy and Mr. John Steward, in 1637, respectively.

A silver tankard with the date mark for 1636 and a maker's mark R.M. with a mullet below, and inscribed with the weights and "S.A.V.," and with the arms of the church, an arrow over a S. Andrew's cross in a plain shield.

A silver-gilt cup with the date mark for 1609 and a maker's mark S.O., inscribed with the weight and the name of the church.

A silver-gilt cup like the last, with the same date mark and a maker's mark I.A., and inscribed with the weight and with a coat of arms and "The gifte of Jone Cartwright Anno 1609 to S. Andrew Undershaft."

A silver paten in all respects like the last cup.

A silver-gilt paten with the date mark for 1627 and a maker's mark R.S. with a heart below in a heart-shaped shield.

A silver paten with the date mark for 1715 and a maker's mark S.L., inscribed "The gift of Mr. John Steward, S.A.V. Anno 1637. New made with addition 1716. Mr. Francis Smart, Mr. Francis Harris, churchwardens."

A silver dish with the date mark for 1672 and a maker's mark I.R., and inscribed "S.A.V." and Francis More.

A silver-gilt spoon with the date mark for 1685 and a maker's mark I.S. crowned in a plain shield.

A beadle's staff with a silver head. The head is a statuette of S. Andrew leaning on his cross. Date 1713.

The flagons are tankards of the usual type; the cups belong to *Type 2*; the bowls are conical with flat bases and splayed lips. The date marks R.M., S.O., I.A., R.S., S.L., and I.S., will be found in Appendix A of "Old English Plate," under the dates respectively

ENGLISH AS SPOKEN IN A SURREY VILLAGE.

1634, 1608, 1604, 1619, 1710, and 1679. S.O. will be found on plate at S. Alban, Wood Street, and All Hallows the Great, I.A. at All Hallows, Lombard Street, R.S. at S. Mary-le-Bow and S. Katharine Cree, I.S. at S. Michael, Wood Street, and S.L. is given in "Old English Plate" as the mark of Gabriel Sleath. This church escaped the Great Fire.

[To be continued.]

ENGLISH AS SPOKEN IN A SURREY VILLAGE.

BY A. T. STORY.

IT is curious to note how, here and there, in different parts of the country, older forms of speech linger, and idioms that we were perhaps only acquainted with in literary English, and may have regarded as poetical forms merely, if not, indeed, in some cases as pure affectations, are still in common every-day use. Among such I may note the phrase "What time," generally said by the dictionaries to be obsolete; as in Shakespeare's "Titus Andronicus":

What time I threw the people's suffrages
On him.

or Milton's, from "Lycidas":

What time the gray-fly winds her sultry horn.

This idiom I have heard from the lips of wholly illiterate persons in Surrey, in such sayings as "What time the may was in bloom," or "What hour the carrier calls."

We used, a few years ago, to hear more about Americanisms than we do now. It is gradually coming to be seen that most, if not all, of the idioms which we were apt to regard as peculiarly American—coinages, as it were, of their own mint—are good old Anglo-Saxon forms that had been carried over by early settlers, and have held their own valiantly against a literary speech that has always shown a tendency to become tame and jejune if not constantly reinvigorated by new forms or by old ones rejuvenated. Thus many parts of the old country lay claim to "fall" as a synonym for autumn. I myself had never heard it used, except in the North, until lately, when it came under my notice in West Surrey*—a

* The district more particularly referred to is the one lying between Guildford and the Hampshire border.

ENGLISH AS SPOKEN IN A SURREY VILLAGE.

district, along with the adjacent parts of Sussex and Hants, extremely rich in old words and ancient idioms.

Another "Americanism"—one whose re-introduction into literary English I have seen somewhat girded at—is the use of "voice" as a verb. This was thought to be peculiarly Yankee, and yet within a few days past I have heard it employed by a Surrey woman, the wife of a carpenter, whose limited range of reading would be as little likely to bring her in contact with transatlantic eccentricities of speech as with the classic divagations of Bacon, who, no doubt, derives his use of voice in "Rather assume thy right in silence, than *voice* it with claims and challenges," from the same mother-source from which she had hers, when she said, speaking of a lusty two-year-old, "He knows how to voice his wants, if he can't talk yet."

This same person, I may add, is quite a storehouse of such "Americanisms." Like our cousins across the five-days' ferry, she is in the habit of giving the name "bug" to all sorts of little creeping things for which the vernacular has no easily pronouncable specific designation. During a period of very trying hot weather, for instance, she was greatly tormented by a little line-long midget of a fly, which she called the "thunder-bug"—one that I have noticed is seldom seen except in close, thundery weather, but which I never before heard given so Jovian a cognomen. The lady-cow is equally a "bug."

I might go on to speak of other locutions that one seldom sees in the writings of British authors; but one will suffice, and that is the word "wilt," to fade or wither, very common in American books and in American speech. It is still met with in the vocabulary of the village to which I refer. A variation of the same word that is occasionally heard—at least I have heard it several times—is "wilter." Lately a labourer spoke of his scarlet beans as "lying all *wiltered* on the ground." They were not withered, but languishing for rain.

All these forms of expression, save the one first noticed, come from the same village, or its immediate neighbourhood. It is one whose educational advantages have been of the smallest and most primitive. For years—I am not sure but it was for generations—its tiny church had as much ivy inside its walls as without.

No wonder its speech is rich in archaic forms, and that it has been so little influenced by literary English. One peculiarity of the English spoken in the district is the little use that is made of the pronoun "it." One may hear it employed by the peasantry in the impersonal form "it rains," "it snows," but otherwise it seldom finds its way on to the popular tongue. Everything that

ENGLISH AS SPOKEN IN A SURREY VILLAGE.

cannot be indicated by the pronoun "she" is denoted by "he." Every inanimate object is a "he." A tree, a knife, a hammer, a door, your shoe—all that we usually designate by "it"—is referred to by "he" or "him."

I asked our maid the other day if she knew where the hatchet had got to; "I see *him* in the shed t'other day," she answered. Of a door that had become warped by the heat, she remarked that "*He* wouldn't shut," while of a well-grown cabbage the observation was "*He's* a big un, aint *he*?" Even the brook is masculine, and so *he* sometimes overflows *his* banks, and you hear *him* making a great to-do.

But the most striking peculiarity of this dialect is the formation of the plural, which seems to carry us back to the time of Chaucer, in whose poems we find such lines as:

I saw how that his houndes have him caught—

in which the plural of hound has become a dissyllable. We have the same plural construction in our Surrey village to-day. The boys and girls who have attended school may sometimes speak differently; but the older people—and the children again after they have left school—almost invariably employ such forms as "*postes*" (pronounced *posties*) as the plural of "post." I have even heard the double plural "*postises*." One of the genteel families of the place is named West. In the plural they are not called the "*Westes*," but "*the Westies*," at least it is common to hear them so called. In the same way "*beast*" in the plural becomes "*beasties*," "*frost*," "*frosties*," and "*ghost*" "*ghosties*," recalling the line in the metrical English Psalter:

That makes thine Aungels *gostes* flighand.

"Nights" I have heard spoken of as "*nighties*," and "*herbs*" as "*herbies*." So in Gower's "*Confessio Amantis*":

A part ek of the horned oule,
The which men hie in nightes houle,

and

Sche fond and gadreth herbes suote.

In the same way we have the plurals "*bookies*," "*gaties*," "*waspies*," and many more.

Among other peculiarities of the district speech the following may be noted. "*Anywhen*" and "*somewhen*" (meaning "*at any time*" and "*sometime*," respectively) are as common as anywhere and somewhere. I was asking a workman when it would be convenient to call and see some fossils he had dug out of a pit.



[Photo by W. Wonnacott.]

Eastbury House, Barking.

View from South.

A SURVEY OF LONDON.

"Oh, come anywhen," said he. "Hurts" is the name given to wortleberries. To "gaam" is to mess or dirty a thing. A child "gaams" itself all over with jam, or with soot, as the case may be. To "mouch" is to go idly about. In some parts of the country the word is pronounced "muche," and printers know it in the form of "mike."

One comes across some striking proverbial sayings now and again that are worth preserving. For instance, I never heard this elsewhere: "It's no good selling your breakfast to buy your dinner." Nor this: "You don't kill your hen to make a scarecrow for sparrows." So I have heard it said, in reference to things long past, "Ah, the leaves that have fallen since then!" The irremediableness of a loss is alluded to as "Gone with last year's rain." To somewhat the same effect is the saying: "You can't ripen your apples with last year's sunshine." And may not this suggest a possible derivation of "carny," meaning to cajole a person with soft words? A woman, speaking of a somewhat specious individual, remarked, "He is all *corny* before your face, but tares when you're away." "Twicks" is the local form for "quicks" or "quickset." Hence the saying, "As thorny as twicks."

A SURVEY OF LONDON: BEING SOME ACCOUNT OF THE WORK OF THE COMMITTEE FOR THE SURVEY OF THE MEMORIALS OF GREATER LONDON.

BY ERNEST GODMAN, SECRETARY OF THE COMMITTEE.

[Concluded from p. 6.]

IT would take far too long, and occupy much more space than is now at my disposal, to give even the shortest list of the buildings buried away and forgotten in the East London parishes, in Essex and Middlesex, which have been surveyed and recorded by the committee: of such a building, for example, as Boleyn Castle, East Ham, an Elizabethan structure, still intact and surrounding three sides of a courtyard, with its beautiful detail in the great oak staircase, galleries, and internal fittings; the moulded brickwork of its chimney-stacks and ornamental details; its old

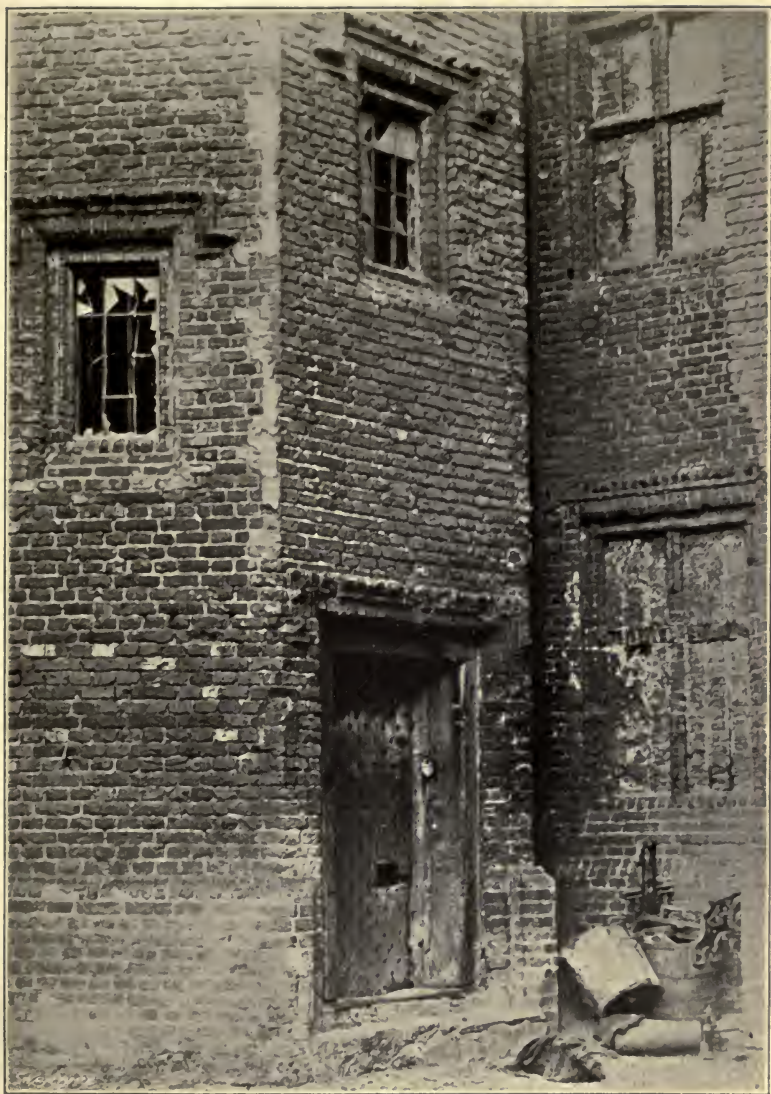
A SURVEY OF LONDON.

formal garden still complete, with the cedar trees and fish-ponds, and the quaint, isolated brick tower standing in the garden about which local legend has much to say concerning Anne Boleyn, who, it is stated, was kept in confinement there. Or to mention still another example, the Great House, Leyton, built in 1729 by Sir Fisher Tench, some time lord mayor of London. The design is attributed to Sir Christopher Wren. It is a stately building, full of interesting work in oak and other panelling, carving, and fireplaces in carved wood and marble. There is a great entrance hall and staircase with panelled walls and marble floor; the decorative paintings on the hall, ceiling and dome over stairs are attributed to Thornhill. The grounds formerly attached to the house are now cut up and are being rapidly built over, and the existence of the house itself is the matter of a few months at the most.

And so one might continue with a very long list of houses, similar to the above in beauty of design and workmanship, which, at least when they are of equal size, are almost certainly doomed to destruction within a very short space of time.

The bare enumeration of the various features of interest contained in the principal buildings within the area of the survey in this part of Greater London would fill a volume of considerable size. Each house has its tale to tell: of reputed royal residence, of memories of famous personages from Good Queen Bess to Dick Turpin, its haunted room, in many cases its moat dating from mediæval times, its battlements, gables, or towers. Besides all these individual characteristics, the buildings form, when taken together, a very valuable epitome of house-planning and design of all ages from the mediæval period to the eighteenth century; and the history and development of house-planning and design has still to be properly written.

The churches also in these districts are second to none in interest, and very little is really on record concerning them. Reference has already been made in this article to the two parish churches of Bromley and Barking; a third is here shown, the old parish church of St. Mary Magdalen, East Ham, a perfect little church of Early Norman date, with nave, chancel, and apse at the east end, all of the same style; the tower is somewhat later, and has in great part been covered with stucco. There are many features worthy of examination inside: the arcade of interlacing round-headed arches, enriched with chevron ornaments, on each side of the chancel; the Norman west door, the carving of which was begun at the time and left unfinished, and so remains to this day; the frescoes of figures and decorative scrolls covering the greater part of the nave and chancel walls; and many other points



Eastbury House, Barking.

Lower part of Tower in courtyard.

[Photo by *W. Wonnacott.*

THE HISTORY OF THE
CITY OF BOSTON
FROM 1630 TO 1880
BY
JOHN B. HENNINGSEN
BOSTON: PUBLISHED BY THE
BOSTON PUBLIC LIBRARY, 1880.

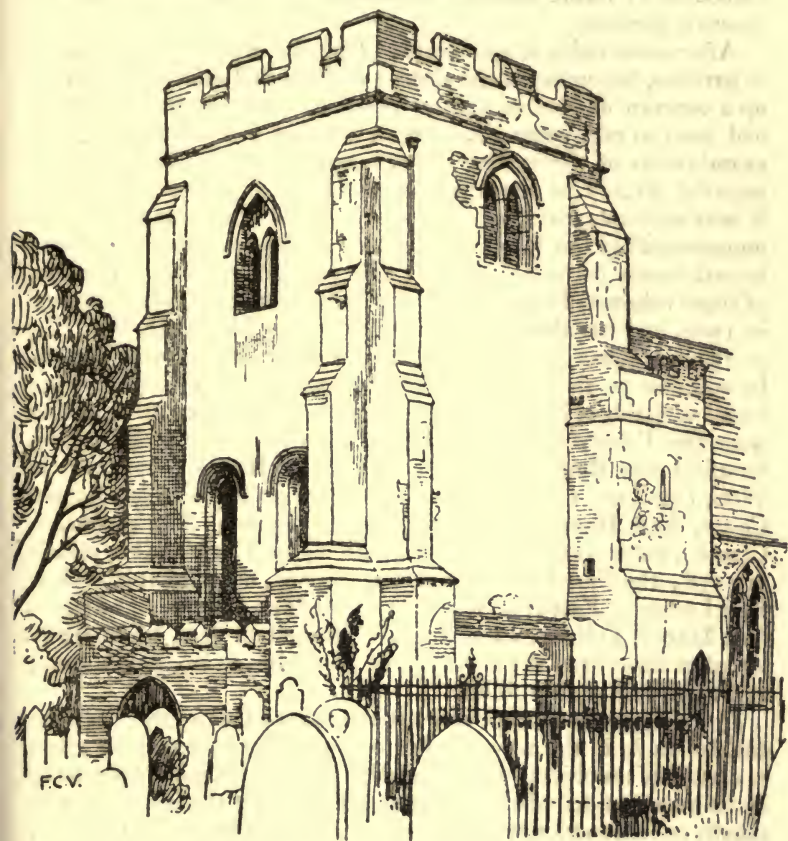


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A SURVEY OF LONDON.

which might be noted. As in the case of the characteristic houses before noted, these churches only represent a fair sample of the remainder, and will serve to show the wealth of ecclesiastical architecture still left to us in these districts.

It will be remembered that the London County Council, as the



THE CHURCH OF ST. MARY MAGDALEN, EAST HAM.

result of a conference convened by them in 1897, recognized by a series of resolutions the value of the work which the Survey Committee had in hand, and agreed to print such parts of the survey as related to the areas within the administrative county of London. This, of course, involved a very considerable change in the nature of the

A SURVEY OF LONDON.

survey, and, for a time at least, a narrowing down and concentration of energy upon those districts. The work of "watching" in the outlying districts, however, still proceeded, and, as occasion has arisen, any buildings being either demolished or threatened have been recorded as before stated, and placed in the collection, to be embodied in future volumes of the survey dealing with their respective districts.

After some delay it was decided that the work should be done in parishes, beginning in the eastern districts of London, and taking up a western district as soon as possible. The original intention had been to take some six or eight parishes in a volume. Closer examination of the matter showed, however, that the amount of material already at the committee's disposal was so great, that it was advisable to print *in extenso* a work that was to rank as monumental in the history of London. It was therefore decided to make each parish the subject of a separate volume. The first of these volumes, dealing with the parish of Bromley, was published in 1900, and has already been noticed in this Magazine, Vol. III., p. 252. Chelsea is now in hand, and others will shortly follow. In addition to these volumes of the general survey, it has been found advisable to issue special monographs. Of these, three, dealing with the Trinity Hospital in Mile End, the church of St. Mary, Stratford atte Bow, and the Old Palace of Bromley, appeared in 1896, 1900, and 1901 respectively; others dealing with the Boleyn Castle, East Ham; the Great House, Leyton; Brooke House, Clapton, formerly the property of the Knights Templars, but rebuilt in 1578; the church of St. Dunstan, Stepney, the mother church of East London; East Ham Church; West Ham Church; and Sandford Manor, Fulham, a building of Elizabethan date, traditionally stated to have been the residence of Nell Gwyn, are also in hand, and more will shortly follow.

In giving some account of what the Survey Committee has been enabled to do in the way of preservation, a brief list may be given of certain of the objects it has succeeded in preserving, not necessarily by its own unaided efforts, but sometimes taking the initiative, and usually in conjunction with bodies such as the Society of Antiquaries, the Royal Institute of British Architects, the National Trust for Places of Historic Interest and Natural Beauty, the Society for the Protection of Ancient Buildings, the Metropolitan Public Gardens Association, and other kindred societies. These objects comprise the state room of the Old Palace of Bromley, complete with its ceiling, fire-place, and panelling, now re-erected in the South Kensington Museum, together with two other ceilings and decorative plaster-work friezes, etc., from the same.



[Drawn by Matt. Garbutt.]

The Trinity Hospital, Mile End.

A SURVEY OF LONDON.

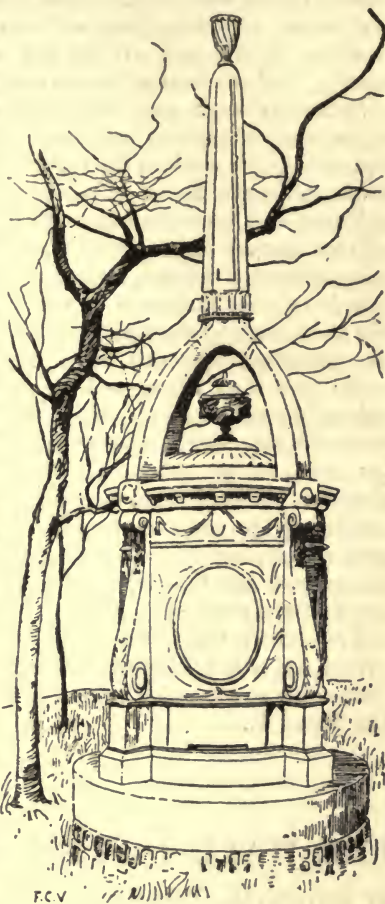
The Trinity Hospital in Mile End, a reputed work of Sir Christopher Wren, and the most characteristic feature of the Mile End Road. The church of St. Mary, Stratford atte Bow, whose fine embattled stone tower is one of the landmarks of East London. This was threatened with destruction on account of its supposed ruinous condition, but is now fortunately restored, and used for worship. The oak-panelled room of Rokeby House, Stratford, with carved heraldic fireplace, all of late sixteenth-century date, now preserved in the Museum of Science and Art, Dublin.

The inscribed tablets from the Coopers' Almshouses, dating from the early seventeenth to the nineteenth century; these were handed by the Survey Committee for presentation to the London County Council's Museum, upon the demolition of the almshouses in 1899.

And lastly the Huguenot tombs in Bromley churchyard, threatened with destruction by a proposed scheme for laying out the churchyard as a recreation ground.

The illustrations to this article convey a much better idea of these objects than can be expressed in words, and there will be few who would not allow that the saving of them to London is a distinct boon; and though perhaps it would be unfair to say that, had there been no Survey Committee they would have been lost, still, it is in some cases more than probable. At any rate the committee exists to give those who are interested the chance of expressing their views.

As may be supposed, during the seven years of the committee's



DUPRIE MONUMENT.

THE HALL IN THE BLEAN.

existence a large and beautiful collection of photographs, architectural drawings, and sketches, numbering now over three thousand, has been gradually made by the working members; these are classified in albums according to parishes. The albums resemble the famous Crace and similar collections, and the committee believes that, when complete, they will form a unique collection of what London, at the end of the last and beginning of the present century, still retained of interest and beauty.

In conclusion, it may not be out of place to enumerate the wants of the committee, for there are many, no doubt, who are in a position to help the work of the survey by contributions either of manuscripts, photographs, or drawings of Greater London, and we shall welcome such contributions. Especially are we anxious to receive help in matters relating to the parishes of Bow and Chelsea, these being at present in hand, although we should welcome anything that records existing buildings in other parts of the area of the survey. We need, too an increased membership on the "active" or working list—members who can make intelligent drawings, or those who would give their labour and their leisure in entering up the forms, making notes, or taking photographs, to be placed at the disposal of the committee for the register and the manuscript collection. Last, but not least, we want an increase in the list of "honorary" or subscribing members, so that we shall be not only insured against publishing the somewhat costly records we are anxious to issue without loss, but have a sufficient margin to carry on the work of preservation and "watching," which is even more important than that of merely recording.

The centre from which the western portion of the survey is carried on is the Magpie and Stump House, 37 Cheyne Walk, Chelsea; the eastern districts are worked from Essex House, Mile End Road, E.

THE HALL IN THE BLEAN.

BY REV. C. E. WOODRUFF.

IN the appendix to the "Ninth Report of the Historical MSS. Commission," the late Dr. J. B. Sheppard has drawn from the records of the city of Canterbury some interesting extracts illustrative of the manner in which Kentish loyalty displayed itself in the latter half of the fifteenth century. Every man of Kent knows the Blean, but for the information of those who are not

THE HALL IN THE BLEAN.

fortunate enough to have been born in that favoured county it may be necessary to explain that by the Blean we mean that extensive tract of woodland which crowns the hills to the west of the city of Canterbury and the Stour Valley. But what was the Hall in the Blean? When the shrine of St. Thomas was the goal towards which all sorts and conditions of men were continually journeying, the great highway, which we now call the Dover road, was daily traversed by a continuous stream of pilgrims, who must needs pass through the Blean on their way to the cathedral city. At rarer intervals, but still with sufficient frequency, the road was honoured with more distinguished travellers; kings and queens, princes and princesses, foreign potentates or their envoys, passed this way, sometimes to visit the shrine of the popular saint, sometimes bound for a longer journey beyond the seas. When royalty was expected it was not sufficient for the loyalty of the citizens of Canterbury to await their arrival at the west gate of the city. On these occasions it was the custom for the mayor and his retinue to ride out beyond the village of Harbledown, and receive their distinguished visitors within the confines of the Blean.

Now waiting is never pleasant, and although royalty is proverbially punctual, unforeseen incidents in the progress from Rochester must have often prevented the meeting from being nicely timed, with the result that the municipal authorities were occasionally left to cool their heels within the inhospitable precincts of the Blean until the royal procession hove in sight. About the middle of the fifteenth century the bright idea struck one of those concerned that the tedium of waiting would be much lightened if a temporary pavilion were erected at the accustomed meeting place, which would not only shelter his majesty's waiting lieges, but afford to the travel-stained person and bodyguard of the king opportunity for a "wash and brush up" before entering the cathedral city. The chamberlain's accounts for the year 1445 tell us that in this year a certain sum of money was expended for making a hall in the Blean, "*pro facione unum hale in le Blen*," subsequently the entry runs "for making *the* Hall in the Blean," hence we are probably justified in assuming that the building was a novelty in the aforementioned year. Two men were employed for two days in setting up the hall, receiving for their wages two shillings and twopence and their board, which consisted of bread and cheese and fish; and on its completion Queen Margaret, the devoted consort of the ill-starred Henry VI., who was on her way to the shrine of St. Thomas, was loyally received therein by the citizens. Seventeen years elapsed before the hall was again required, and much had happened in the interval.

THE HALL IN THE BLEAN.

Long years of havoc urge their destined course
And through the kindred squadrons mow their way.

The red rose had been shattered, and the Lancastrian King and Queen were beyond the Tweed, and it was for the reception of Edward of York that the tent was rigged in 1461-2. The preparations for his reception were considerable: the great cloth for the roof was sent to the fuller's to be cleaned, waggon loads of provisions and wine were sent out to the Blean, and all was in readiness, when it occurred to the citizens that his Majesty might like to sit down for a few moments, and that there was no chair of state in the hall. A messenger was therefore dispatched in hot haste to the house of John Martyn (a gentleman living at Graveney) to beg the loan of "*unam Cathedram.*" Why John Martyn was honoured in this way is hard to say, for he lived at some distance, except it be that because his father had been a judge the citizens were encouraged to hope that he possessed a chair of sufficiently dignified proportions. In 1469-70 Edward IV. was once more at the hall, which was again refurbished, and victualled with a very moderate supply of eatables, to wit, one bushel of the finest flour baked into something called *choynes*, and a superabundance of drink, to wit, three barrels of beer and red, white, Malmsey and Tyre wine; furthermore, a supply of crockery-ware was purchased for the hall, "*Pro ollis terreis (vocatis crusys) et alliis ollis emptis ix*d.* et pro albis ciphis iiij*d.**" In spite of this outward appearance of loyalty, the truth is that at this time many of the citizens of Canterbury were Lancastrian at heart. Nicholas Faunt, the mayor, after Tewkesbury joined Fauconbridge at Kingston and Blackheath, and ended his career on the gallows, and the town clerk at this date when he has occasion to make an entry in the accounts relating to the doings of Faunt and his associates, always speaks of them as *honest* persons. In September, 1480, the Duchess Margaret of Burgundy, accompanied by the King, came from London. These royal visits (says Dr. Sheppard) had now become so common that the process of erecting the hall had grown into a matter of routine. The officers went round with a waggon to the fuller's for the cloth covering, and to the builder's for the scaffold poles and sandwich-cord, these materials being only hired, not bought. Another also, with his waggon, collected bread, wine, and beer from the various retailers, a small quantity from each.

In the following year the King was again at the hall, and in addition to the usual expenses another was incurred, which was altogether out of the common run. Twelve yards of white cloth were presented to twenty-four soldiers of the royal bodyguard, to provide facings for their jackets, "*pro eorum Jaketts transeuntibus ad mare in guerra Dni. Regis.*" Possibly these warriors presented a

THE HALL IN THE BLEAN.

somewhat shabby appearance on their arrival at the hall, and the citizens may have been anxious that this should be remedied before entering their city. In January, 1483, the Queen and the little Prince of Wales, then twelve years old, came down on their way to Canterbury, but did not get beyond the hall, where the Queen, learning that measles were rife in the city, like a prudent mother at once sent the boy back to Boughton, and declined to proceed any further than the Hall in the Blean. "*Sed Dns. Princeps morabatur apud Bocton usque reventum Dne. Regine pro timore cujusdam infirmitatis tunc ut dicebatur in Cantuar regnantis viz. le Meysyls.*" Although the little prince escaped the measles, he was reserved for a worse fate. After a mere nominal possession of the crown for less than three months, in this same year he and his brother, Richard Duke of York, both disappeared; that they were murdered in the Tower by order of their uncle, Richard III., has long been the popular tradition.

The more favourable side of Richard's character is brought out by an entry in the chamberlain's account for the same year, 1483. Richard III. visited the city soon after his coronation, and refused the citizens' gift of a purse containing fifty marks. Two years later the hall was rigged for another king and dynasty. Bosworth Field cost the city nothing, so we hear nothing about that momentous event, but the king who is now received in the tent is Henry of Richmond. In 1494 his Queen, Elizabeth of York, coming hither in the first year after her coronation, receives from the corporation a purse of gold containing in nobles £13 6s. 8d., together with a piece of plate weighing eighteen and three quarter ounces, of the value of £18 10s. 9d. Nine years later the *tentorium* was again fitted up for the King and Prince Arthur, and the Prince was presented with a silver-gilt cup costing £4 16s., filled with nobles to the value of £13. At least three visits to the hall were paid by "Bluff King Hal," the last occasion recorded being in the year 1519-20, when Henry VIII. came down to meet his brother monarch, Charles V., who was at Canterbury at this time; but the Emperor certainly received no gift, nor do the citizens appear to have incurred any expense worthy of the occasion.

After this date we hear no more of the Hall in the Blean; probably thenceforth Canterbury loyalty was contented to defer the welcome until the city gates were reached. We should like to be able to locate the spot occupied by the hall, but as it was a mere tent, the only possibility of our being able to do so must lie in the hope that some field name may still preserve to us the clue by which we may identify a spot which, in days gone by, has witnessed some interesting scenes.

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A PETITION FROM CRANBROOK WIVES.—Amongst the proceedings of the Court of Requests (Bundle 22, No. 84) I notice the complaint of Joan, wife of William Courtop, Alice, wife of John Hartuydge, and Alice, wife of Alexander Deuse, all of Cranbrook, Kent. They state that about the 9th of July “last past” their said husbands were, in the name of King Edward VI., warned to repair to the Duke of Northumberland, which they, not knowing of the King’s decease, accordingly did, and joined the said duke’s retinue in London. “So,” continue the petitioners, “our said poor husbands fearing greatly his extreme vengeance, and knowing well if they resisted him immediate death would follow, contrary to their own hearts, went with him into Cambridge; yet before their going with him would feign have returned home again, if they might, but with their lives they could not.” Perceiving the duke’s “traitorous intent” the men sent a letter to the petitioners to make earnest suit to the sheriff of Kent to send his warrant to the duke to demand their release. This he did, and the husbands returned home and were in London two or three days before Queen Mary was proclaimed. Yet, “on evil and slanderous report,” they were arrested and fined. Part of the fines had been paid, and the petitioners pray for the remittance of the balance.—W. P.

THE ST. ALBANS CHARITIES IN 1721.—In the third volume of “Middlesex and Hertfordshire Notes and Queries” (pp. 94 and 95) I gave an account of the condition of the St. Albans charities in 1721. Very shortly after the corporation had issued the notice there mentioned, the following appeared in “The Post Boy” (July 20-22, 1721):

PARISH OF ST. ALBANS IN THE BOROUGH OF ST. ALBANS,
JULY 17TH 1721.

Whereas the Mayor, Recorder and Alderman, of this Borough, have informed the World, by Advertisement in the Gazette of the 17th instant, that they have caused a Publication to be affixed at the Market-Cross of the said Borough; wherein they complain of divers Reports and Suggestions of fraudulent Practices relating to Annual Charities belonging to the Poor of this Parish, by them alienated to their own proper Use, which they utterly dis-own, detest and abhor; and also further desire (and invite) any Person to give them Information in Writing of any Alienations, upon the Promise of a suitable Reward. We whose Names are hereunto subscribed, on behalf of ourselves and the Parish, think ourselves bound in Conscience as well to vindicate the Reputation of the Parish in their publick regular Acts, as to strengthen their Hands under their extraordinary Burdens, by bringing to light (according to our Power) all Abuses and Mis-applications of Charities appropriated either to their Church or Poor. Wherefore we desire and invite the said Mayor and Aldermen to join heartily with us in this good Work, and also to set forth

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precisely what this suitable Reward shall be, and to appoint some one certain Person to pay the same upon demand, after such Proof as shall be admitted by such indifferent Persons as shall be named by them and the Parish, to the Intent that no Person, thro' the uncertainty of the Encouragement itself, or of the Payment of it, may be discouraged from giving us all possible Information. And we do farther think it proper to acquaint the Publick with, and remind the said Mayor and Aldermen of, the true State of the Case betwixt themselves and the Parish, so far attending to their Example of telling Truth, as to proceed and tell the whole Truth.

The Parish having a long time been deeply sensible of the great decay of the Abbey-Church, and the Necessity, together with their Inability, of repairing it, called to mind a Bond of the late Rev. Mr. Archdeacon Cole's for the payment of £40 Yearly towards the Repairs of the same: And it appearing in open Vestry of the Parish, by an Extract taken out of the Minutes of the said Mayor and Aldermens Court, which was then exhibited by Joshua Pembroke Esq.; that the said Mayor and Aldermen had made the Balance due to the church in the Year 1697 to be £80 and that the said Mayor and Aldermen had taken upon them at that Court to alienate £25 of the then Balances, as doth fully appear by the said Court-Entry, relation being had thereunto. And it farther appearing upon the Vestry's Examination of the Churchwardens' Books, that no more than £25 had been paid, or pretended to have been paid, to the Use of the Church from that time on the Bond, the said Vestry did desire (and with our Consent appoint) us, whose Names are hereunto subscribed, to inspect the said Account, and by a friendly Meeting with the Mayor and Aldermen, to procure of them an Account of the Discharge of the Sum of £295 due upon one Bond only; which Account the said Mayor and Aldermen have not given in, tho' the Parish, at the Expiration of the first time, condescended to a second of their own appointing: Which Account the Parish, with us, thinking unreasonably withheld from us, (tho' we complain not here of Reports and Suggestions) did in a publick and free Vestry unanimously agree to bring the said Mayor and Aldermen to Account, in such a Manner as shall be most advisable.

This is the naked Truth of which the Mayor and Aldermen have thought fit to give the World no more Account than us of the Discharge of the aforesaid Sum; but in utter silence pass over this actual Charge, and betake themselves to the spreading of Reports and Suggestions, as yet not charged upon them by the Parish, and which we hope, some Intelligent Persons of themselves or others will take care to prevent, considering the suitable Reward they promise.

Mo. Robinson,
J. Pembroke,
Chr. Packe.

R. B. P.

ST. ALBANS AND CANTERBURY.—Can any reader inform me as to the place of origin of the following riddle: "What is the difference between Canterbury Cathedral and St. Albans Abbey? Answer: At Canterbury Cathedral à Becket was murdered by design, but at St. Albans design was murdered by a Beckett"?—E. G.

THE CONSECRATION OF ST. ANNE'S, LIMEHOUSE: The following letter is not without interest as a description by a spectator of the ceremony of consecrating a parish church in 1730. The writer was Susannah, wife of

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Captain Benjamin Mackey, apparently a resident in the parish of Limehouse, which must have then been very different to what it now is. She writes to her godmother, Miss Frances Hill, lady of the manor of St. John's, Sutton-at-Hone, Kent, whose modern representative, W. R. Hill, esq., of Lymington in Hants, now possesses the original MS. There is no address on the letter, but on comparison of the information contained in it with recorded* facts, it is clear that St. Anne's, Limehouse, is the church referred to. This parish was taken out of Stepney, and the building was one of the fifty new churches to be erected in London by the Act of 1710. The foundation was laid in 1712, Hawksmoor being the architect, and although the church was finished in 1724, no application was made to make it into a parochial church until 1729. The consecration took place 22nd September, 1730, by Edmund Gibson, bishop of London. Robert Leyborne M.A., D.D., was appointed the first rector 25th September, 1730 (having been made rector of Stepney 21st July of the same year), and died in 1759. These few facts may serve as an introduction to Mrs. Mackey's interesting letter, now published for the first time.

Honrd. Madam

Sept. ye 24th 1730

I yesterday recd. yours of ye 19th, which gave mee ye satisfaction of hearing you were well come home, which I was heartily glad to hear, & which is one of ye greatest pleasures of my life, to know that my good friends injoy there health, which I pray God continue to you, a many many years.

My dear went this day to see after ye picture and ring; ye ship has been arrived this fortnight, ye picture was put up in a deal case, which he corded & has sent it by ye Dartford coach, & because it should be taken care of till you sent for it, has directed it to be left at Mrs. Newington's, ye ring is seald up in a little box by it self, which he has brought home and shall take care of till we hear further from you, which I think is as your letter directs. We should have been very glad of your good company & Master Hill's, (to whom I should give my servis, but believe he is gone to Kinsington by this time) at our consecration, which if it will not be to much trouble to read, I shall let you know how it was performed, as well as I am able, which was after this maner.

The bishope was mett by Mr. Cokers, by a bout 30 hedburroughs & constables, my brother, Mr. Mackey, & near 20 of ye gentlemen of ye town all with gilt staves in there hands & a pitision to consecrate there church, from thence they all attended his lordship to robe at Mr. Dane's for ye convenience of his back door into Church Lane. From thence they all attended his lordship to ye west door—from whence they all walkt into ye midle isle which was kept clear for that purpose repeating ye 24 Psalm ye bp. one verse & ye people another. The bishope with his chaplains went to ye alter, Mr. Ridley who is our lecturer & read prayers went to his deske, Mr. Leyburn who is our rector & preacht ye sermon went to his pew. I should have told you first in what order they walkt into ye church which I had like to forgot: first came all ye officers, then came all ye junjor gentlemen then all ye senjors, then came my brother with ye deeds of ye church in his hand, next came ye bishope & his chanceler his register his chaplains and his gentlemen, after them came eaight

* "Novum Repertorium Ecclesiasticum Parochiale Londiniense," by Rev. Geo. Hennessy, B.A., 1898.

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or ten clergymen, ye clergy al went with in ye rayles & stood at ye south side of ye alter; on ye north side was set an easy chaire for his lordship & tow of my elbow chaires for ye chancelor & register. There was a little round table on it pens ink & paper all with in ye rayles.

Then my brother laid ye instrument on ye table before ye bp., & he pray'd for a blessing on each perticuler office of ye church that should be performed within ye walls, ye chancelor read ye sentence of consecrasion which was all in Latten, in which ye church was called St. Ann which ye bishope signs and orders to be registerd. After this ye reader begun ye common service for ye day & read it as useall unless when he was orderd to ye contrary by ye bp. Ye Psalms that was read was ye 84 : 122 : & 132, ye lessons ye first was in ye 1st book of Kings chapt. ye 8 : verse 22 to vers ye 62, ye second was Hebrews chapt. ye 10 : vers ye 19 to vers 26. After ye collect for ye day ye reader stopt till ye bp. had repeated a prayer. Then ye reader went on till ye end of ye generall thanks-giving, after which ye bp. returns thanks for ye foundation in a form for that purpose. Then ye reader went on with ye prayer of St. Chrysostom & ye Grace of our Lord Jesus Christ. Then was sung part of ye 26 Psalm 6 : 7 : & 8 verses with ye Gloria Patri, then ye bp. read ye communion service, standing at ye north side of ye alter, at ye south side stood his chaplain and our reader. His chaplain read ye epistle which was out of ye Second Ep. Cor. chapt. ye 6, vers ye 14 to ye 17, our reader read ye gospell which was St. John chapt. ye 2 vers ye 13 to vers ye 18. Then ye bp. read ye Nicene Creed. Then was sung ye 100 Psalm. Then followed ye sermon.

The text was in ye second book of Chronicles ye 6 chapt. ye 8 vers. He told us how good and acceptable it was to God to build houses for his service, how happy it was for us that He was pleased to put it into ye heart of ye queen to do so, how we ought to be thankfull to Him in workes of liberality & charity for that great blessing we had so long before desired. He complemented ye king & government, he told us how good & pious Queen Ann was, that notwithstanding her long expence war did not hinder her promoting ye worship and service of God, but had laid a foundation for building 50 churches, which if pleas God had spared her life, had been all built & handsomely endowed before now, then he complemented ye bishope & some perticuler clergy, next he complemented my brother in a very handsome manner, he said that tho he had met with so many oppositions he went through it with such care and caution, with an indefatigable diligence, such prudence and conduct, that he is truly worthy ye honour of being ye patron of this church, then he complemented all ye inhabitants of this place for being so desirous of having a church to worship God in, next he said ye desenters very justly deserved our thanks & prayse for being so ready and willing to sign ye pitision to have it consecrated, for which we ought not to be ungratefull to God, but ought to pray to him in this hous that he would pleas to enlighten there minds that in time they might worship him together with us in this house.

This is all I can remember of ye sermon, when that was done, ye bp. read ye remaining comunion service, and my brother collected ye alms. Then they all walkt out of ye church, in ye same order they came in, the bp. kneel'd down by ye north door & consecrated ye churchyard. Then they all walkt into ye vestry where was a deserts of sweetmeats and wine, the bishope drank a little hot wine & took a bitt of ye sweetmeats, & then ye clergy & ye laitty scrambled for ye rest for they left not a bitt, then they all attended his lordship to his coach & so ended ye ceremony.

I think dear mamma I have wrote you all that my treacherous memory is able to contain from ye beginning to ye end, I hope you will be so good as to pardon ye blots and ye blunders which fill up most part of this paper.

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'My dear & children joyn with me in humble dutty to you, our blessing to our greate garl. Sukey has gott an ague, I am dear mame your duttyfull God daughter SU: MACKY. (Addressed) For Madam Hill at her hous at Sutton near Dartford in Kent. To be forwarded with speed.

R. H. ERNEST HILL, A.R.I.B.A.,

THE OLD TOWN HALL, ST. ALBANS.—The "Herts, Huntingdon, Bedford, Cambridge, and Isle of Ely Mercury" for Saturday 19th March, 1831, contains the following advertisement: "The old Town Hall, St. Albans, by Mr. Rumball. (By order of the Mayor and Aldermen) on the premises on Saturday, April 2nd, 1831, at three, as a freehold estate. This property comprises the old Town Hall and premises thereto belonging; it is substantially built, is situate in the heart of the town, having a frontage of 31 feet towards the market and 101 feet in Dagenhall Lane, and presents an excellent speculation, or secure investment. It contains 18 apartments besides the principal room, which is 100 feet long, and there is stabling for eight horses; the whole is so arranged as to require but little alteration for business purposes."—H. G. B.

ARCHÆOLOGIA CANTIANA.—I should be glad to exchange vol. xii. of "Archæologia Cantiana" 1878, for vol. xvi. Good condition; uncut.—B. H. J. HAZELWOOD, Wimbledon.

BROOKE, BROOK, BROOKS, OR BROOKES FAMILIES.—May I ask all persons interested in the genealogy and history of the above families to communicate with me? I am compiling a general history of the Kemp family. Fred. Hitchin-Kemp, 6 Beechfield Road, Catford, London, S.E.

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AMERSHAM (p. 53).—Will you allow an inhabitant of Amersham who is keenly interested in local topography and in the antiquities of the whole district, to point out to your readers some extraordinary inaccuracies and omissions in Mr. Sieveking's article on the little town in your January issue?

He calls it first a town, which it is, and then a village, which it is not, the two terms not having the same signification. The Chiltern Hills do not reach Amersham, their nearest point being from seven to eight miles off as the crow flies, and the High Street is not paved with cobble stones.

There is no house in the town at which Queen Elizabeth is believed to have stayed, and the only one that has had the front "done up fresh" is simply being renovated for a new tenant. The only place where "Authorities" have meetings is in the Town Hall, over the Market House. Tradition relates that Queen Bess was entertained by William Tothill at the old mansion of Shardeloes, long ago pulled down, and a very handsome Adams house erected near its site.

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The Tothill Charity is not applied for the relief of the poor, but entirely for apprenticing boys to existing trades. The telegraph boy, whose information was so misleading, must surely have carried many a message to Woodrow, where Colonel Logan now lives, and to which it is said that the family of Richard Cromwell ultimately retired. Raans is the name still attached to a picturesque old house near Amersham Common, with the arms of the Brudenells over the porch. Woodside is the name of the farm-house built by Mrs. Pennington, the mother-in-law of William Penn, the great Quaker, while her husband, Alderman Pennington, was in Aylesbury Gaol "for conscience' sake."

The almshouses are not a row of timbered cottages at the end of the street, though there are two or three such cottages behind the post office, not at all picturesque. Sir William Drake's almshouses are built round a small quadrangle, and each contains one room, which, in addition to its front window, has, I believe, one behind, close to the fireplace, no doubt intended to throw light on the lace pillow while the dame who twirled the bobbins sat in her warm corner by the fire. The coat of arms originally granted to the hospital is a conspicuous ornament, and only slightly differenced from the armorial bearings used by the family at present.

Mr. Sieveking, apparently, did not even discover the parish church, with its fine "transplanted" east windows, and the Drake chapel with its curious monuments; nor the quaint Bury Farm, where William Penn must have gone a-courting; and no one appears to have mentioned the mansion at Shardeloes to him, which, with its splendid tapestries and cherished relics, contains more that is interesting than half the so-called "show houses" of England.

I cannot conclude without acknowledging my obligations to George Weller, esq., of "The Plantation," who is the repository of a great deal more local lore than can even be glanced at in the space at command.—E. CLARKE, Apsley House, Amersham.

A BIT OF OLD CHELSEA (p. 49)—Reading with much interest in the January number of this Magazine Mr. Jeffery's amusing reminiscences of Mr. Toole and other celebrities whom he used to meet at Chelsea, I could not help noting, as an old frequenter of the Adelphi Theatre (which name we must all rejoice has been restored) that an impression might be conveyed to the reader that it was to Toole that Paul Bedford originally used an expression, which for many years continued in vogue, "I believe you, my boy." Bedford played in the popular drama entitled "The Green Bushes" one of two itinerant sailors, yclept Jack Grimidge, and the other sham mariner was played by Wright, a low comedian of much humour, whose facetiously exaggerated yarns always concluded with the catchword "Didn't we, Jack?" to which Bedford's sonorous bass voice promptly responded, "I believe you, my boy!"

Wright, who was spoiled by his audience, grew rather trying to author and manager, and left the Adelphi early in the fifties, when Toole suc-

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ceeded to many of his parts, and particularly to those in which he had been associated with Bedford.

In 1868, I remember, that exceptionally clever, short-lived periodical, "The Mask," written and illustrated by Alfred Thompson and Leopold Lewis, among other humorous likenesses had one of Paul Bedford as a marionette, the strings being pulled by Toole. This was an illustration of a fancy fair, in support of that abortive retreat for poor players, near Woking, to which the originators gave the name of Maybury, and this, I think, was about the last occasion on which the two appeared together.—W. K. R. B.

LONDON CHURCH PLATE (p. 76).—The communion plate of All Hallows the Great was made in duplicate, and one set was given to the French Protestant Hospital, Victoria Park, in April, 1896, by an order of the Bishop of London. In the Proceedings of the Huguenot Society of London, vol. v., p. 431, is an illustration and full description of the plate presented, together with a copy of the bishop's order, and of the service which was used in the chapel of the hospital when the plate was received and dedicated.—A. G. BROWNING.

THE PREBENDAL MANOR OF RUGMERE (p. 20).—The conclusions arrived at by Mr. A. M. Davies with regard to the site of this prebendal manor are practically identical with those which I reached by a similar road more than two years ago. A short paper of mine on this subject was printed in the Notes and Queries column of the "St. Pancras Guardian" for March 2nd, 1900. It is satisfactory to find that the work of two investigators, working independently of each other, should have led to the same terminus.

I have carefully examined the Report on the Manuscripts of Eton College contained in the Appendix to the Ninth Report of the Historical MSS. Commission, part i., pp. 349-358, in the hope of discovering some clue to the date at which Eton College became possessed of Rugmere Close and the adjoining property near Primrose Hill, but unfortunately without success. I have, however, little doubt that this property was parcel of the Chalcote estate, which was formerly in the possession of the hospital of St. James at Charing Cross. King Henry VI., on founding Eton College, granted the perpetual custody of the hospital to the provost and fellows of the college, who surrendered it (23 Hen. VIII.) to the King, with the exception of the Chalcote and Wilds lands. The ancient muniments, accounts, etc., of the hospital are still in the possession of Eton College, and it is interesting to know that the lands at Chalk Farm and Primrose Hill were under practically the same ownership from the time of King John to that of Queen Victoria. An additional confirmation of the conclusions reached by Mr. Davies and myself is afforded by an Act of 1827 (7 Geo. IV., c. 25), whereby the provost of Eton was empowered to grant building leases of lands in the parish of Hampstead. These lands comprised 230 acres, were called "Chilcotts" or "Chalcotts," and also were known as *Rudgmoor*, Blue

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House, Primrose Hill, Sheppard's Hill, Little Park, Little Park Bottom, Longhead, Square Field, and Park Field.

The name of the manor also seems to afford some indication of its position. It is situated on the higher ground which marks the boundaries of the parishes of St. Pancras, Hampstead, and St. Marylebone, and its designation seems obviously derived from the A.S. *hrycg*, a back or ridge, and *gemære*, a boundary. In some parts of England this word *hrycg* is pronounced *rudge*, as in Rudgeway, a village on the high road between Thornbury and Bristol in Gloucestershire, and if we may judge from the Domesday spelling, Rugemere, the old pronunciation of the word was Rudgemere, which survives in the Act of 1827.

There is, in conclusion, a trifling point in Mr. Davies's valuable paper which calls for correction. A paper by the vicar of St. Pancras on the old church is cited by Mr. Davies (*ante*, p. 23), in which the messuages of "Northbury et Alkichesbury" are mentioned. The latter word should be Alfricesbury, that is, the fortified manor house of Alfric or Ælfric. Amongst the muniments of St. Paul's Cathedral is an agreement, dated 1240, between Master Roger de Horsete, precentor of St. Paul's, and the master and brethren of the hospital of St. Bartholomew, respecting certain land called "Alfrichburi," which the former claimed as belonging to his prebend of Portepol (App., Ninth Report Historical MSS. Commission, part i., p. 256). As in all probability "Alfrichburi" was contiguous to "Portepol," we may perhaps infer that it occupied the south-eastern part of St. Pancras, adjoining the parish of St. Andrew's, Holborn. Who Ælfric was I do not know, but as St. Bartholomew's Hospital is a party to the agreement which I have just cited, he may possibly have been the "Alfricus sacerdos de Sancto Bartholomæo" who was witness to a deed *temp.* Hen. I., which is preserved in the archives of St. Paul's (*ibid.*, p. 616).—W. F. PRIDEAUX, 1 West Cliff Terrace, Ramsgate.

INSHIP OR HAMLET OF THE PINDER OF WAKEFIELD (Vol. III., p. 245).—Inship is applied to a small portion of a parish, and this south-east corner of St. Pancras parish, behind the Foundling Hospital, was in the manor of Rugmere, containing two hides, and was probably owned by the prebend of this manor, or else by a squire Wakefield. I cannot trace it, but I remember a — de Wakfield, in connection with the parish; or else it belonged to the dean and chapter of St. Paul's, and they deputed — Wakfield to collect the fines from the pound, and other payments due to the lord of the manor.

I cannot think it had any connection with a public-house. The house in the Gray's Inn Road, built 1517, was named by some Yorkshireman, just as "Bay Middleton," and the "Yorkshire Stingo," in the Marylebone Road.

"Inship: to shut in a ship" (Dr. Johnson's Dictionary). "See the safely brought to; where inshipped" (Shakespeare). "Pinfold, or Pinder: a place in which beasts are confined."

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I care not for thee;
If I had thee in Lipbury pinfold, I would make thee care for me
(Shakespeare).

On Wednesday afternoon, 18th December, 1901, a court leet and court baron was held on behalf of the Marquis de Casteja in the Scarisbrick Hotel, Downholland, Lancashire. After swearing in the court, among the officials elected were: Pindar of Lanes, W. Craven; Barley Men' and Pinders for 100 acres, T. Formby and I. Sephton. I trust this will be clear to your readers.—R. B. CANSICK, Woburn Sands, Beds.

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THE HAMPSTEAD ANNUAL, 1901. Edited By Greville Matheson and Sydney C. Mayle. (Mayle, 70 High Street, Hampstead.) 2s. 6d. net.

It is fitting that the last issue for 1901 of this always charming annual should open with a memoir of the late Sir Walter Besant, who was certainly one of Hampstead's most illustrious inhabitants. Famous residents of past generations who are treated of are Romney, Mrs. Barbauld, and Sir Francis Palgrave. Canon Ainger relates Mrs. Barbauld's first impressions of Hampstead as she saw it on coming to reside there at the end of the eighteenth century. She calls it "the pleasantest village about London," so far as situation and scenery were concerned. Social life there did not strike her as particularly cheerful: "I pity the young ladies of Hampstead," she writes; "one gentleman has five tall marriageable daughters and not a single young man is to be seen in the place, but of widows and old maids such a plenty." Professor Hales, in his usual masterly style, writes on the subject of Shelley's "Adonais," and Mr. James E. Whiting furnishes notes on the flora of Hampstead. As in previous issues of the annual, there is some original fiction and verse. The illustrations include a view of Parliament Hill Fields in 1850; Frogna! Priory in 1867; the bottom of Pond Street in 1866; the "Bull and Bush" tea gardens; and Holford House in 1842. The printing and general get-up are, as before, excellent; but is it not a pity to print the initial letters of the title in red? By so doing the bold effect of the design is lessened.

THE ANNUAL RECORD OF THE LONDON TOPOGRAPHICAL SOCIETY, 1900.
Published by the Society and issued to subscribers.

The first "Annual Record" of the London Topographical Society has made its appearance under the editorship of Mr. T. Fairman Ordish, F.S.A. and should prove a valuable incentive to membership of the society. The "Record" will be, in future, published yearly, but the present issue contains reports of the first three yearly meetings of the society, together with some additional articles. In future issues members will be presented with a complete record of the alterations in and demolitions of London landmarks which have occurred during the year preceding the issue; and also, on some occasions, with the print of hitherto unprinted manuscripts relating to London. The additional articles in the volume before us are one—from the pen of Mr. Philip Norman, Treas. S.A.—on the remains of the Blackfriars found in May, 1900; topographical notes for 1900; an article on the Strand improvement, and notes

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on a plan drawn by Sir Christopher Wren, by the editor; remarks made by Mr. Choate, the American Ambassador, on Downing Street (reprinted from the "Times"), and a note on Lincoln's Inn Fields, by Mr. Henry B. Wheatley.

Interesting and valuable as are all these articles, Mr. Norman's is at once the most serious contribution to London topography: his remarks on the history of the Blackfriars and on the remains discovered are equally lucid, and Mr. Emslie's drawings form exceedingly useful illustrations to the letterpress. We strongly advise our readers to become members of the London Topographical Society (its offices are at 16 Clifford's Inn, Fleet Street), and thus become entitled to the present volume and succeeding volumes of the "Record," and to the valuable reproductions of old maps and plans of London which the society is constantly issuing.

THE CHURCHES AND CHAPELS OF OLD LONDON, WITH A SHORT ACCOUNT OF THOSE WHO HAVE MINISTERED IN THEM. By Deputy J. G. White. London, 1901. Printed for private circulation.

In this very useful compilation Deputy White has collected together all he could find relating to the churches of London existing before the Fire, and the chapels and meeting-houses erected in and about the City during the seventeenth, eighteenth, and nineteenth centuries. Deputy White is exceedingly frank: he makes no pretension of having gone to original sources for his information, but he has ransacked numerous printed works, of which he gives us a list, and we fancy that some of the facts he has so skilfully culled from these will be new to many of us; this is specially the case in regard to the twenty pages of introduction, in which are brought together many references to material for the history of religion in the metropolis. Amongst the documents quoted is a list published in 1692 of London churches, in which prayer was said daily, and the Blessed Sacrament administered weekly; at some churches prayer was said no less than three times a day, and 6 a.m. was not an unusual hour for one of the services. Deputy White should have added to the value of his book by giving it an index.

ST. PANCRAS NOTES AND QUERIES, reprinted from the "St. Pancras Guardian." 188 Great College Street, Camden Town. 6d.

The issue of a sixth part of "St. Pancras Notes and Queries" reminds us of the excellent work being done by the "St. Pancras Guardian" in opening its columns, week by week, to local notes and queries, for the pamphlet just issued contains a reprint of these interesting items in book form, so that they may be permanently preserved. Let us glance at some of the material in the present part: a sketch of the northern suburbs a century ago; notes of ancient deeds relating to St. Pancras, full of place-names of vast interest; songs and rhymes about Hampstead and Highgate, and the roads to them; Coleridge's connection with Highgate; and old law suits relating to St. Pancras. The best testimony that can be borne to the public appreciation of these pamphlets is the scarcity of the first two or three numbers. Look, too, at the names of the contributors in the part before us, and you will be assured as to the quality of the material supplied—Mr. R. B. Prosser, Col. Prideaux, Mr. E. H. Coleman, Rev. H. E. B. Arnold, and Mr. Ambrose Heal, amongst them—all these are men who have made the history, topography, and folk-lore of northern London their special study, and we can only hope their labours will fire the rising generation to follow in their steps; they have found much, but there is much yet to find!

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ARCHÆOLOGICAL COLLECTIONS FOR THE COUNTY OF SURREY; being the proceedings of the Surrey Archæological Society, vol. xvi. Offices of the society, Castle Arch, Guildford, 1901. 15s.

In our October issue, last year, we referred to this volume as about to be issued, and mentioned the fact that it would be one of special interest; the volume has now appeared and fully realizes this expectation. It reflects credit on all concerned—on the authors of the papers, and on the society and its excellent honorary secretary, Mr. M. S. Giuseppi, F.S.A.; this gentleman's labours in preparing so miscellaneous a volume for the press cannot have been light, and they have been most skilfully performed.

The volume opens with Mr. F. A. H. Lambert's notes on the manor and parish of Woodmanstone, in which the account of the place given in existing county histories is largely supplemented; a most elaborate pedigree of the family of Lambert is added. The paper is also illustrated with several reproductions of old views of houses in the parish. Mr. H. E. Malden's article on the shell keep at Guildford Castle is, as might be expected, a masterly treatment of existing evidence on the subject. He thus concludes his investigation of this evidence: "Briefly, therefore, I think there is strong reason to believe that a shell keep crowned the Guildford mound from early Norman times, before the square keep was so daringly placed upon its eastern slope about the time of Henry II. That the square keep stands on a foundation of Saxon fortifications of the same kind is mere fancy. No one in England or Normandy built square keeps till about the time of the Norman conquest of England, no one in England till after it, nor many before the first crusade."

Mr. Philip Norman contributes the accounts of the Overseers of the Poor of Paris Garden, Southwark, from 1508-1671, and prefaces these with some account of the history of that interesting manor or liberty, in area rather less than a hundred acres. In the twelfth century Robert Marmion gave it to Bermondsey Priory. It remained monastic property till just prior to the dissolution, when the abbot (Bermondsey became an abbey in the time of Richard II.) gave it to the king, who dowered Jane Seymour with it. In course of time it passed from the crown to Lord Hunsdon, who, in 1580, leased it to trustees on behalf of the copyholders for 2000 years. In 1881 the then trustees enlarged this term of years into a fee simple. An interesting plan of the liberty in 1627, illustrates Mr. Norman's able paper. On the plan is marked the "Olde Playe House," this was the famous Swan, and its presence affords the author of the paper an opportunity for some interesting remarks on those theatrical performances of the early seventeenth century of which Southwark was the scene, a fact which caused considerable discomfort to the law-abiding citizens of London. Mr. Norman seems to imply that the "liberty" had its origin under the Duke of Bedford, farmer of the manor in 1420; for our part we are inclined to look for an earlier origin for a barrier to the king's writ in Paris Garden. Most of these privileged districts owed their freedom from the sheriff's entry to ecclesiastical ownership, and this (as we have seen) began, in the case of the manor under notice, in the twelfth century.

Amongst other papers in the volume before us may be noted one on female headdress exemplified on Surrey brasses, by the late Mr. Lewis André, and the concluding portion of the Rev. T. S. Cooper's notes on "Church Plate in Surrey." The value of Mr. Cooper's previous notes on this interesting subject is, we know, widely appreciated, and the list he now gives of makers' marks will be, as greatly valued by all students of plate.



Marine Parade, Margate.

Published July 14th, 1828.

THE MAKING OF MARGATE.

By C. H. WOODRUFF, F.S.A.

IN spite of municipal etymology and the motto beneath the borough arms, "*Porta maris portus salutis*," Margate carries its origin plainly marked in its name—the way by the mere. Here, where the chalk cliffs running round from the North Foreland die away, to reappear in diminished height at Westgate and Birchington, the sea originally flowed some distance inland, perhaps as far as Shottenden. By degrees the waves threw up a barrier of sand, shutting out the tide, and a small lake was thus formed, of which traces remained to within living memory in the swampy meadows about the site of the South Eastern Railway Station, called "the Brooks."

Along the slope of the rising ground eastward of this mere the early settlers made a road to the sea, pointing for the spot where a small promontory running to the north-west afforded some shelter for their frail fishing craft, a protection increased originally by a similar point of land to the west, of which the remains are now indicated by the Nayland Rock. A rude pier of wood, encasing chalk rubble, supplemented, and when the projecting land had been gradually washed away, replaced, this natural protection, and this primitive type of pier, patched, now and then rebuilt, and once encased in stone, survived till the great storm of 1808, when it gave place to the substantial stone structure completed in 1815. Hard by the sea road, half a mile from the coast, the monks of St. Augustine, towards the close of the twelfth century, built a church for their tenants, as they built about the same time the neighbouring churches of St. Laurence and St. Peter in similar positions on the sea roads, but at a greater distance from the shore, indicating possibly a larger maritime population at Margate. There can be little doubt that earlier churches existed at all these places, but, like the pier, they were probably built of wood.

The men of Thanet were no builders: equally skilled, as Camden tells us, to guide the helm or the plough, and, as descendants of the old Saxon or Jutish pirates, excellent carpenters and shipwrights, they had little aptitude for the mason's craft, and to this shortcoming, which may account for the comparatively late period at which stone churches were built in the island, may be attributed also, I think, the rude execution of much of the detail, archaic

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handiwork which has caused some writers to claim an early Norman date for certain portions of the fabrics.

The church of St. John the Baptist, Margate, originally a chapelry of the mother church of Minster, was made a separate parish and obtained a cemetery in 1175, and this date agrees well with the late Norman work of the older portions of the existing building. A feature of this work has long been a puzzle, but has at length received a probable solution. The late Norman arcading on the north side of the nave is interrupted, three bays from the east end, by an arch and two piers of about a hundred years later date, and Mr. Francis Bond, a high authority on mediæval architecture, suggests that this arch marks the site of a Norman central tower, which, after the manner of Norman towers, either fell, or had to be demolished within a comparatively brief period of its erection. St. John's was considerably enlarged in the thirteenth and fourteenth centuries, but we must not assume that an increased population was the necessary cause. The monks built large churches—as they built them in Romney Marsh, always a thinly inhabited district—to encourage and provide space for the foundation of chantries within the walls. Margate Church now appears as a long, low, three-aisled building, not imposing or picturesque, in good order, but with too evident marks of the ordeal of nineteenth century restoration which it underwent about thirty years ago.

Such glimpses as we get from records do not reveal any great prosperity in the metropolis of Thanet during its earlier career. Thus the sum allotted as the contribution of this vill towards the common relief and aid of all the Cinque Ports in 1494 was twenty pence, whereas Ramsgate and Sarre paid 3*s.* 4*d.* each. At the same time the harbour, as the port of shipment for the large corn-growing district of the island, and the nearest place of embarkation for the Low Countries, must have seen a fair amount of trade. We may quote the traditionary rhyme concerning the tenor bell of the church:

John de Daundeleon with his great Dog
Brought over this bell on a Mill-cog,

or, as it would have been described in later days, on a corn-hoy called the *Great Dog*. In 1630 we hear that Dover lacked wheat on account of the export from Margate and Sandwich, and that one Rickses, a Dutchman at St. John's in Thanet, had transported three hundred quarters of wheat since the previous Michaelmas.* There must have been well-to-do merchants to justify the distich, due no doubt to Margate wit:

* Domestic State Papers, Charles I., vol. cxliv., No. 47.



Salmeston Grange, near Margate.

From photographs by E. C. Youens.

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Ramsgate capons,* Peter's lings,
Bradstow scrubs, and *Mergate kings*.

As a limb of the port of Dover, Margate was subject to the disadvantage of having to undergo a journey of more than twenty miles for justice. The mayor of the head port, it is true, had his deputy at Margate, but that officer's powers were jealously curtailed, and his authority little more than that of a constable. Law being so hard to come by, it is little wonder that the men of the district were a turbulent and independent generation. Lewis tells us in his "History of Tenet" how, in 1318, the tenants of St. Augustine's besieged Salmeston Grange (the fourteenth-century chapel and refectory of which, by the way, are alone worth a visit to Margate), keeping the monks in charge close prisoners for fifteen days, and, unkindest cut of all in this barren land, felling and carrying away the trees, "where none have grown ever since," as Lewis pathetically observes and as we mournfully re-affirm. Of course Wat Tyler and Jack Cade found eager partisans in Thanet, and we regret to mark ecclesiastics mixed up in the rebellion of the former. William, a chaplain of the church of St. John, together with the sacristan and clerk, were propounders of a proclamation made in that church on Corpus Christi Day, 1381, "that all men ought to unite in going to the house of William Medmenham to pull it down, to fling out the books and rolls found there, and to burn them with fire." Further, it was declared "that if they could find William Medmenham he should be killed and his head cut off." The devoted Medmenham was the steward of several large manors, and the object of the tenants was, of course, to destroy the evidences of their tenure.

Our earliest topographer, Leland, writing in 1527, dismisses Margate in one brief sentence: "Mergate lyith in St. John's parochie in Thanet V miles upward from Recolver; there is a village and a peere for shyppes, now sore decayed." In the eighth year of Elizabeth the number of houses is stated as 108 only. When the fleet of the invincible Armada had been dispersed, and the English vessels returning from the pursuit of Philip's scattered fleet had brought up in Margate Roads, there was naturally great rejoicing on shore, and it was determined that the victory should be celebrated by a bonfire. Now Margate, as Dr. Johnson says of Scotland might "grow a walkingstick but must import a wooden leg," and we read without surprise that there was a "want of fuel." Equal to the occasion the worthy townsmen boarded a ship lying in the harbour laden with cord-wood for the London bakers, and removing the whole cargo to Chapel Hill soon enjoyed a splendid

* Red herrings.

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blaze. A few days later a darker side of the picture is disclosed, and the evil of Elizabeth's cheeseparing policy in naval affairs becomes painfully apparent. Writing from Margate on the 10th of August, 1588, Howard thus describes the scene to Burghley:

Sickness and mortality begins wonderfully to grow amongst us, and it is a most pitiful sight to see here, at Margate, how the men (having no place to receive them into here) die in the streets. I am driven myself of force to come aland to see them bestowed in some lodging, and the best I can get is barns and such out-houses It would grieve any man's heart to see them that served so valiently die so miserably.**

If the luck had gone the other way, and the Spanish veterans had unfortunately effected a landing on this part of the coast, one feels a little doubtful as to the adequacy of the provision Margate could have made for meeting them. In a memoir on the "Means considered fit for putting the Forces of England in order at the time the Invasion from the Spaniards was expected in 1587," preserved in the Harleian MSS.,† "the Downes and Marget in Kente" are named as places "most to be suspected that the Spaniard intendethe to land in." The fort on the north-east cliff was probably in existence at this time, but it was not until 1624 that it received the formidable armament that would, of course, have allayed all apprehension. "Here," says Lewis, "were two Brass Guns which the Parish bought and repaired at their own Charge. Here was likewise a Watch-house, in which Men watched with the Parish's Arms, provided for that purpose."! In the time of the French war, at the beginning of the last century, the fort actually boasted of a battery of three guns, guarded by a company of soldiers. This homœopathic treatment of our land defences reminds one of an old French saying, quoted by a writer in 1562, about us (as true now perhaps as then), "That and if our fore-wit were as good as our after-wit, there were none to be compared to us." A grassy promenade now occupies the site and perpetuates the name of the fort; the artillery is represented by a Russian gun, and the garrison by a more formidable host of lodging-house keepers.

When Lewis published his history in 1723, and in an enlarged edition in 1736, the fortunes of Margate were perhaps at their lowest ebb. The harbour had been much washed away by the sea, the fishing had decayed, the poor earned a precarious livelihood by drying herrings they did not catch, alleviated occasionally by

* Domestic State Papers, Elizabeth, vol. ccxiv, No. 66.

† 168, fol. 110.

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the practice of what they called "paultring," that is, pilfering stranded vessels. The foreign trade had fallen off, and many of the substantial inhabitants had removed to London. As their owners departed the best houses fell into decay and were pulled down. A picturesque sixteenth-century house, perhaps the solitary survivor of the abodes of the "Mergate Kings," still stands in King Street (see illustration). There are of course some examples left of houses with the characteristic gable-ends which Thanet borrowed from the Low Countries, but none of these are earlier than 1600.

In spite of the poverty of its accommodation, Margate, from its position, long remained in favour as a port of embarkation and landing. James I.'s son-in-law, the Elector Palatine, with his bride the Princess Elizabeth, embarked here for Holland. William III. used the port more than once, and waited at the neighbouring manor house at Quex for a fair wind. George I. landed here twice. Amongst the church plate at St. John's is a silver-gilt alms-dish of his reign engraved with the royal arms. I have not been able to find any record of the presentation, and we can hardly suppose that it was a gift from the King, the warmth of whose attachment to the town must have been of a moderate character, if we may rely upon the tradition that a mourning coach with rope traces was on one occasion the only available conveyance for his journey towards London. George II. was even more unfortunate: landing at midnight he had to take up his quarters in a house at the foot of Trinity Hill. An old woman opened the door, and the King's plight having been explained, held out her candle with the greeting, "Please, Mr. King, come in, but mind the puddle."! The great Duke of Marlborough more than once landed here after his victories. Later, the Duke of York sailed from Margate to prosecute his futile campaigns in Flanders. Here the survivors of the disastrous Walcheren expedition, and here the wounded from Waterloo were disembarked. On December 7th, 1805, the *Victory*, with the body of Nelson on board, anchored off Margate, whence the hero's body was conveyed to Greenwich Hospital.

Lewis closes his work with no prevision of the golden shower that within very few years was to enrich this barren shore. How sea-bathing and seaside trips came into fashion in the middle of the eighteenth century it is hard to say, nor can we claim with confidence that Margate saw the birth of the new movement, but it was certainly one of the earliest places to reap the benefit. Perhaps the merchants who had then lately gone to live in London may have been in the habit of taking their wives and children for a trip in a corn-hoy for a breath of their native air and a dip in the sea,

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and the wonders thus wrought on the sick and weak may have inspired their neighbours with the zeal of imitation. "There is," says a writer in 1769, "an epidemical disorder that was formerly quite unknown, and even now wants a name, which seizes whole families here in town at this season of the year. One would almost imagine that the people were all bit by a mad dog, as the same remedy is thought necessary. In a word, of whatever nature the complaint may be, it is imagined that nothing will remove it but spending the summer months in some dirty fishing town near the sea shore." Then the writer goes on to recount what he saw a few days previously on visiting a friend in Cheapside. A coach and four stood at the door, and on it "prentice and book-keeper" were piling heaps of luggage, whilst inside the father, mother, and "little miss" had taken their seats. Of course, the party was bound for the seaside "for the sake of health," and, of course, the conservative old dad shared the writer's views as to the folly of such an expedition. "Health!" exclaims the old gentleman, "I don't understand your whim-wams, not I. Here it has cost me the Lord knows what in doctor's stuff already, and now you must lug me off to ——."

1753 is given as the date of the first bathing-machines. When Dr. Pococke visited the place in 1754 he saw a good many Londoners drinking the sea-water as well as bathing in it, and when the first Thanet guide-book appeared in 1763 the system was in full swing. Sea-bathing in its infancy was naturally of a free and primitive type, and such undress rehearsals of the coming aquatic carnival vexing the decent soul of Benjamin Beale, a quaker of Margate, he invented the bathing-machine. These cumbrous vehicles, with their umbrella-like hoods, may be seen in the illustration opposite taken from a water-colour drawing of Margate in 1788 by Robert Sherbourne, in Mr. W. J. Mercer's collection. They have survived almost unaltered till modern times. Like most inventors the quaker died poor, and his widow found an asylum in Draper's Hospital, the quaint old Queen Anne almshouses on the Ramsgate road.

Margate bathing thus established was conducted with an elaboration of ritual which would astonish these go-as-you-please days. After inscribing his name in a book the aspirant awaited his turn in one of the seven bathing-houses—crazy wooden structures overhanging the sea, and liable to be swept away by a strong gale, as indeed they were more than once. Thence, in process of time, he was summoned to the cart which carried the "dippers" to the machine under the care of a guide, whose services were regarded as an essential part of the performance.



Margate Pier and Bathing Rooms.

From a water-colour drawing by Robt. Sherbourne, 1788.

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George Keate, an eighteenth-century dilettante, in his "Sketches from Nature," published in 1779, tells us how the company in the bathing-houses discussed the virtues of salt water :

It will wash you all clean, however, says a grave gentleman in the gallery, if it does nothing else.—I had, from my first coming into the bathing room, observed the person who threw out this observation, sitting close to the balustrade. He was in a night-cap, and gold-laced hat, wrapped in a great coat, with a silk handkerchief tied round his neck.—As he had remained silent till now, and had uttered his only sentence in a tone of dry humour, I wished to see a little more of him ; and as soon as the machines had gradually carried off the company, I accosted him with the trite question of, Sir, don't you bathe ?

Bathe, Sir !—no truly, not I—'tis diversion enough to see others do it.—Wet, or dry, none will be out of the fashion—I see all the folks here, young, or old, take to the water as naturally as the duck—they seem to me to make a Popish Saint of the sea.—What a cackle did yonder women keep about its miracles,—and the mad dog was not taken into the account neither.—By what one hears in these places, if it were not for broken limbs, all our hospitals might be shut up.—

The virtues of sea-water, said I, may be over-rated—but I still think it an instrument of health to many—you are happy to have no demand on it.—

I beg your pardon for that, replied my gentleman—presenting me such an enriched full face, as had not obtained its colouring at a small expence—if I have no *demand*, Sir, my physician has sent me for three months from London on a fool's errand—and yet he is an honest fellow too, and I follow his rules—but he prohibits me my *morning whet*—denies me *good sauce* and Cayenne *pepper* with my fish—drenches me with salt water and mutton-broth,—and obliges me to sit and walk two hours every morning by the sea-side, and as many after dinner, in order to *smell the sea mud*.—As it was high tide to-day I took my station in this gallery—but I believe (looking at his watch) I have already snuffed up my morning service, and shall now go to the coffee-house to breakfast.

As to the practice of drinking sea-water, which seems to have been regarded as an essential part of the treatment, the poet Gray, in a letter written in 1764, says : " My health is much improved by the sea, not that I drank it, or bathed in it, as the common people do." As the common sewer of the town discharged into the harbour in those days, perhaps it was as well that this feature of the *régime* soon fell into disuse.

A coach or post-chaise might convey " persons of delicacy," as an old guide-book calls them, to Margate, but the orthodox way was

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by water. The famous hoys which carried the rank and file of the company were substantial sloop-rigged vessels, varying from 80 to 120 tons burden. Some of them may be seen in the illustration, by the pier, with their square sterns pierced with the little windows of the state cabin, in humble imitation of a man-of-war. At the close of the eighteenth century there appear to have been eight hoys sailing to Dice or Ralph Quay, Billingsgate, and the usual fare was from five to seven shillings, with an addition for the luxury of the after-cabin. The passage might last any time from nine or ten hours to two, or even three, days. But the hoys were very seaworthy boats, the only loss recorded is that of a corn-hoy stranded at Reculver, a catastrophe recorded by a local poet in some painful verses. Lamb, in his "Essays of Elia," has depicted with master touch the humours of the Margate hoy. He says:

Not many rich, not many wise or learned composed at that time the common stowage of a Margate packet. We were, I am afraid, a set of as unseasoned Londoners (let our enemies give it a worse name) as Aldermanbury, or Watling-street, at that time of day could have supplied. There might be an exception or two among us, but I scorn to make any invidious distinctions among such a jolly, companionable ship's company, as those were whom I sailed with.

Can I forget thee, thou old Margate Hoy, with thy weather-beaten, sun-burnt captain, and his rough accommodations—ill-exchanged for the foppery and fresh-water niceness of the modern steam-packet? To the winds and waves thou committedst thy goodly freightage, and didst ask no aid of magic fumes, and spells, and boiling cauldrons. With the gales of heaven thou wentest swimmingly; or, when it was their pleasure, stoodest still with sailor-like patience. Thy course was natural, not forced, as in a hot-bed; nor didst thou go poisoning the breath of ocean with sulphurous smoke—a great sea-chimæra, chimneying and furnacing the deep; or liker to that fire-god parching up Scamander.

Peter Pindar—if I may be forgiven the bathos of quoting him after Charles Lamb—standing on the quay at Billingsgate, thus bids *bon voyage* to a well-laden craft:

Go, beauteous hoy, in safety every inch;
That storms should wreck thee, gracious heaven forbid!
Whether commanded by brave Captain Finch,
Or equally tremendous Captain Kidd—
Go with thy cargo—Margate town amuse,
And God preserve thy Christians and thy Jews!

Captain Kidd, master of the *Duke of Kent*, is also commemorated

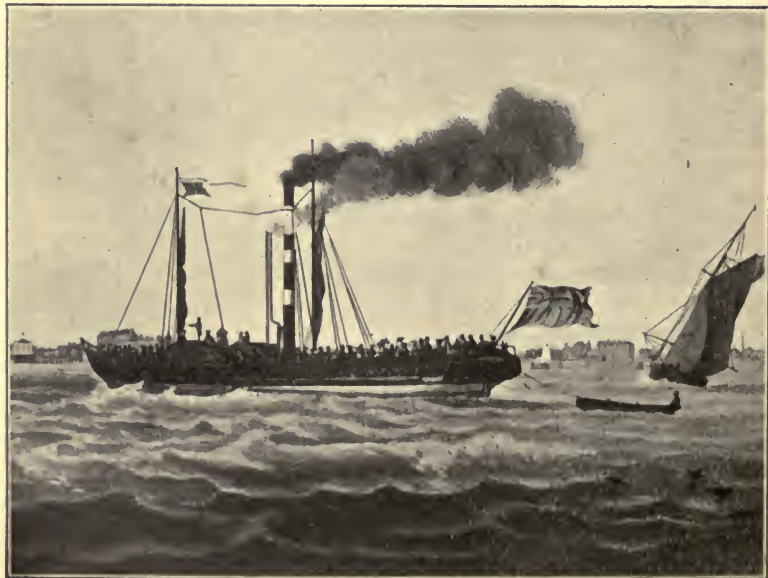


The Margate Hoy.

Drawn by C. G. ...
Published by M. ...



The Foy Boat Inn, Margate, *circa* 1800.



The Margate Steam-Packet "Venus" entering the harbour.

Painted by W. J. Huggins and engraved by F. Sutherland. Published April 5th, 1823.

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incidentally in an epitaph in the old churchyard on a little girl, beginning :

With lively gale, and flowing sail,
Kidd brought her to the pier ;
Tho' safe in port her time was short
T'enjoy the pleasures here.

In 1800 the inhabitants boasted, says Hasted, that 18,000 passengers landed at the pier from the various hoys, or yachts as they were then beginning to be called. But the doom of the hoy was at hand. The first steamboat, *The Thames* (of ninety tons burden), is said to have made the passage from London to Margate in 1815, and Brunel, the great engineer who came in her, was refused a bed by all the landlords in the town ; indeed so unpopular was this new-fangled invention at first, that at the beginning of the season passengers were taken free, to inspire confidence. The primitive steam-packets with their towering funnels look like children's toys in comparison with such a boat as *La Marguerite*, but making the trip to London in eight hours, passing on one occasion a hoy which had been a day and two nights on its way, they soon outstripped all competition. Only two hoys were sailing in 1819.

Whether they arrived by land or water, the first-comers found very meagre accommodation. The High Street was then a long, dirty lane, consisting of fishermen's poor cottages, herring-hangs, and a few dilapidated malt-houses, for the malting trade had flourished here in the seventeenth century. The Dane, or Lucas Dane, was then a detached hamlet, communicating with the sea by King Street ; but the Dane and the High Street were soon connected by the new town, which rapidly sprang up and expanded eastwards. Cecil and Hawley Squares were built in 1769 and the following years. In Cecil Square the young Duke of Cumberland took up his quarters in 1772 with his newly-wedded bride, a Mrs. Horton. This marriage, with that of his brother the Duke of Gloucester, so incensed the King that he obtained the passing of the Royal Marriage Act.

The Theatre Royal in Addington Road, near Hawley Square, erected in 1787, still stands, but with modern casing and façade. Memorable as a survivor of the "patent" theatres, the old house is widely famed amongst the theatrical profession as the rough nursing-mother of much budding histrionic talent. A playhouse had then existed for twenty-five years or more, where a company of comedians from Canterbury performed three times a week.

When Margate was first disposed to be "merry," votaries of pleasure foregathered at Mitchener's Assembly Room, part of the New Inn on the Parade. This was opened at least as early as

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1763. Here the subscription was low, and the rules few and simple. Restraints seem to have been equally limited. A contemporary writer says: "A good harmony prevails *for the most part* among the company, and I have never seen a public place where people are less on form." But the days of laxity were numbered. Upon the opening of the new rooms on the south side of Cecil Square, in 1794, hilarity and decorum were strictly united under the despotic sway of the master of the ceremonies. The "season" began on George III.'s birthday and closed with the last ball at the end of October. Half-a-guinea was the modest sum which gave admission to the scene of gaiety for the whole season, but an extra charge was made on ball nights, and games of cards could only be indulged in at prices which must have been highly remunerative to the proprietor. Persons playing "whist, quadrille, commerce, or loo," paid from 7s. to 11s.; lottery tables 15s. No other games might be played without permission of the master of the ceremonies. That august personage reminds visitors that, "as the utmost decorum is necessary to be observed in all public assemblies," strict compliance with the following, amongst other regulations, was necessary. On ball nights ladies could not be admitted in "habits," nor gentlemen "in swords, boots, or pantaloons; military gentlemen excepted." The balls were to begin at 8 o'clock and finish at 12 precisely, even in the middle of a dance. Mondays and Thursdays were ball nights, and both were to be considered as undress balls. Cotillons and reels might be danced on Monday nights. The rooms were open on Sunday evenings for a promenade.

Many interesting episodes, unrecorded *carant quia vate sacro*, must such resorts of the pleasure-seeker have witnessed. Walpole's letters have preserved one for us, of which the scene must be laid at Mitchener's old room. Charles James Fox, whose father, Lord Holland, lived among his fantastic modern ruins at Kingsgate hard by, fell a victim to an impostor calling herself the Hon. Mrs. Grieve, who promised to introduce him to one Miss Phipps, a West Indian heiress, with a fortune of £150,000. Fox was wild to marry the lady and pay off his debts, but Mrs. Grieve put him off with endless excuses. The heiress had not landed; she had the small-pox; she disliked a dark man; whereupon Fox powdered his eyebrows and toned down his swarthy complexion. When the Jews, his creditors, thought he had gone to Kingsgate to persuade his father to pay his debts, he was dancing at Margate, expecting to meet his charmer. Walpole says Mrs. Grieve went so far as to pay a trifle—a hundred pounds or two—on account of the promised fortune. The investment was a politic one, for she had Fox's chariot constantly at her door, and her other dupes could no longer

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doubt "her *noblesse*, or interest, when the hope of Britain frequented her house."

The Assembly Rooms were burnt down in 1882 and replaced by a large ball-room; how much, if any, of the old *régime* was then surviving I cannot say. A writer in the sixties tells us that the gaiety had then become of a very mild type, and the great M.C. had degenerated into the dancing-master pure and simple. "All," he says, "is cool, correct, and decorous, with a judicious mingling of the ball-room and dancing academy." Margate's merriment nowadays is again less restrained; its revels are of a more obtrusive character, and the M.C. is represented by an official who is less careful to hide the mailed hand under the velvet glove.

Old prints of the town show an extraordinary horizontal wind-mill near the Fort, called, after its inventor, Hooper's Mill. But the "modern Margate Archimedes," as his admirers dubbed him, hardly made sufficient allowance for the Margate zephyrs, and the top of his structure, weighing about five tons, was wafted one day over the Prospect Hotel and deposited in a neighbouring meadow. By the opening of the Sea-bathing Infirmary, a pioneer of such institutions, in 1796, the benefits of Margate air and water were extended to the poor.

Trinity church was built in 1828, and then the old church had the narrowest escape from destruction, for it was gravely proposed to erect the new building on its site. The purist in Gothic architecture will not go into raptures over Trinity Church, but the interior is imposing on account of its height, in striking contrast to the lowness of St. John's. The services at the two churches are, I believe, in directly inverse ratio.

The grotto in the Dane is worth a visit. Its claims to antiquity have been dealt with in these pages.* When the Kent Archaeological Society visited Margate two years ago their neglect of the grotto excited much adverse local comment. Magazine writers will no doubt continue to propound their theories, but in proving the rectangular shell-lined chamber to be a Mithraic shrine, a Viking Valhalla, or a Roman mausoleum, they do not sufficiently address themselves to the difficulty that it forms the basement room of a nineteenth-century house, and is mostly above ground.

The present jetty dates from 1855, and was added to about twenty years later. It took the place of Jarvis's old landing-place, called after a local doctor and magnate, whose portrait adorns the Town Hall. This rude pier was submerged at high water, but was very useful for landing passengers when the tide was too low for steamers to enter the harbour.

* "Home Counties Magazine," July, 1900.

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The aspect of the sea-front has been completely changed by the extensive line of sea defences, consisting of an embankment and stone wall extending from the Royal Crescent to the Fort Point near the jetty, a work begun in 1809 and finished in 1827, with the addition of the new Marine Drive opened in 1880. Before this bulwark existed the lower parts of the town were at the mercy of a strong northerly or north-westerly gale.

Leaving guide-book details and modern statistics, let us indulge in one more backward glance at old Margate, and quote the experiences of a traveller journeying thither to catch the Ostend packet just after the close of the French war :

In my early youth [he writes] the Ostend packet started from Margate, to which Cockney watering-place you proceeded either by hoy, with the riff-raff of London, laying in their own provisions, which the said raff carried in cotton pocket-handkerchiefs, or by a small-power Margate steamer, which took generally from eight to nine hours to perform the journey. There was also a third way of proceeding, which was neither pleasant nor comfortable. You took the Dover stage to Canterbury, and from that city were carried in what was then called a long coach to Margate. The Dover coach proceeded to Canterbury at the rate of from seven to eight miles an hour ; but the Margate stage was almost as slow as the heavy Falmouth van, to which Canning pleasantly made allusion in answering a speech of the late Lord Nugent on the French invasion of Spain, in 1823.

Arrived at Margate at dinner-time, you spent the night at Wright's York Hotel, and early on the following morning embarked for Ostend. The fare at Wright's was in those days capital. His turtle soup, though not comparable to that of the "Old Bush" at Bristol (now extinct), or the "Waterloo" at Liverpool, was still very good indeed, and not dearer than elsewhere. His haunches of venison, procured from the neighbouring park of Mr. Powell, of Quex, were first-rate ; and there was a cook in the house who could serve up a hash of the same haunch capable of "creating a soul under the ribs of death." The dessert used to be worthy of the dinner. In this instant month of September, the Spanish *Bon Chrétien* pears were superlatively sweet and succulent ; and the Kent filberts, as most of us know, like the Kent cherries, are not to be matched on the Continent. For fish the market of Margate has been long celebrated. Nuttier haddocks or firmer are not taken in Dublin Bay, or any part of the Scottish coast, and there are no such chicken turbot and brills found on the Irish or Scottish coast as the Margate hovellers catch off the Dutch coast and Dogger Bank. So that, if you suffered in the olden time from your journey to the Cockney watering-place, you at least found compensation and comfort on reaching your destination.

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Margate continues to enlarge its borders. The builder is occupying the barren plateau beyond Cliftonville. If everyone who puts up a house had to plant and maintain half-a-dozen trees the town might in time have charms besides its sea, sands, and ozone-laden breezes. But while these remain Margate will never lose its attractions, at least for all born within the sound of Bow bells. The natives boast that the wind comes to them direct from Greenland, 1,400 miles, with no intervening land. To be sure it leaps ashore very keen and hungry, but they will tell you that "a nipping and an eager air" and an occasional buffeting are not too high a price to pay for health and longevity.

I am indebted to my friend Mr. W. J. Hardy, F.S.A., for assistance in this paper, and I have to thank Mr. W. J. Mercer, J. P., of Margate, for his kindness in allowing the illustrations to be taken from his unrivalled collection of local prints and drawings.

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WITH London landmarks falling like ninepins there is certainly no lack of material for these notes this quarter.

Yet the space for them is so exceedingly small that the reader is asked to forgive the postponement, till October, of detailed remarks on some portions of the metropolis which have disappeared during the last three months. For the same cause Mr. E. H. Freshfield's article on London Church Plate is held over. Before October the face of some of the best-known parts of London will have still further changed. As for the Strand, well, the man who had not seen it since the turn of the century would not know it again. Of course it is all very "municipal"—we fancy that is the favourite phrase—but somehow, amid the joys of wider pavements and uncongested traffic, those of us who have passed middle life will heave a sigh for the narrow, noisy, Strand of the last century, and for the well-known shops along it. By October "Simpson's"—that is, Simpson's as we have known it for the last forty years—will be no more; indeed we almost tremble for the survival of the saddle of mutton!

BUT we are growing morbid. Let us turn to brighter topics: the view from Richmond Hill is saved, and Londoners are devoutly thankful for it. The generosity of Mr. Max Wachter has secured an even greater safeguard of it than might reasonably have been

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expected. Then, too, we are enabled to chronicle some important additions to our open spaces. One, a small one it is true, is specially welcome, for it is situated in the Commercial Road, and the Corporation of Stepney is to be congratulated on giving no less than £2,000 towards its acquisition. Almost as much needed—for in both places building is going on apace—are the two fine parks, one of nine acres and the other of thirty-two, which last May were opened at Ilford, and the recreation ground at Finchley, seventeen and a half acres in extent, which has been acquired at the cost of £10,000 and dedicated to the public as a memorial of the reign of Queen Victoria.

AN open space, essentially the property of Londoners, though further away from the metropolis than those we have just mentioned, is Epping Forest, and it is good news to learn that Mr. E. N. Buxton is following in the footsteps of his late father in adding to the space which is protected from the encroachment of bricks and mortar. He has now presented to the Corporation of London for inclusion in the forest another large tract of land.

SPEAKING of Epping Forest reminds us that the “tidying up” process is still going on, and the natural picturesqueness is thereby lessened. Some of the forest ponds have been attacked, and we shall soon be hearing that concrete bottoms and edges have been added, as at Hampstead Heath. The corporation must not forget the gold fish!

MR. BUXTON has done so much off his own bat that we may listen with special attention to the appeal he—in company with the Commons and Footpaths Preservation Society—now makes for outside help in acquiring an open space which would afford “lungs” to the inhabitants of a part of east suburban London, some distance from Epping Forest, and secure the permanent rurality of Lambourne Common, and a large portion of what was once Hainault Forest. Of the beauties of these spots—the magnificent timber upon them to mention one—there cannot be the slightest doubt, and we agree with Mr. Buxton and the society that there can be no more noble memorial of the coronation than the permanent preservation of the places in question as open spaces. The 859 acres will cost £27,000. Mr. Buxton’s personal friends have promised £3,500, the Ilford Urban Council have granted £4,000, and other public bodies will no doubt contribute; but private individuals are asked to help in the good work, and we are sufficiently sanguine to believe they will do so.

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THE Thames without a steamboat service—a summer service at least—is certainly a spectacle which is astonishing to those whose memories of London go back to the “sixties” and “seventies.” Why, in those decades, boats ran between Westminster and Woolwich every twenty minutes, winter and summer; express boats, bearing a red pennon-shaped flag marked “Express,” made quick journeys between London Bridge and Chelsea; whilst the “All Piers” vessels ran between those places certainly every ten, if not every five, minutes. Surely the disaster to the *Princess Alice* in 1878 cannot have been the sole cause of the withdrawal of public patronage which recently existing river-boat companies have pleaded as an excuse for an ill-maintained and scanty service.

At all events, the state of things existing this year will not be witnessed next, for the action of the existing company—we suppose it still exists—seems to remove all reasonable ground of opposition to the County Council’s scheme for a municipal service in 1903. For our part we still believe a private company, running a good service with more of the “ferry” element in it (*vide* these notes in July last) would have been better; but such a company does not seem likely to come into being, and so all the London ratepayer can do is to hope that the Council’s prospects of succeeding with its own service are as rosy as it paints them. We notice that the Council seeks to acquire the piers, and alter them as needful; so perhaps our suggestion as to crossing and recrossing the river will be followed. What will now become of the veteran fleet?

Two items of intelligence which, within the last three months, have come to hand from Dover, recall the history of coast-lighting. The first is that the Roman tower near the castle, which was probably one of the earliest lighthouses erected in England, is being roofed in; the other that the lightship off the new harbour works has, for the second time within a twelvemonth, been run into and sunk by a passing vessel, thus inflicting a loss to the Trinity House of something like £18,000 in one year.

FLOATING lights were suggested earlier than, we fancy, most people imagine—probably as early as 1623, and certainly as early as 1629, when it was proposed to station a lightship at the Goodwins. But it was not till 1730 that a lightship was actually established; one was then placed at the Nore, and so primitive were the arrangements for securing her in position that she broke her moorings twice within three months. The lighting arrangements were equally primitive—small lanterns suspended from the yard-

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arms of the vessel's mast. Towards the close of the eighteenth century the form of lantern now used, which surrounds the mast of the lightship, was invented.

PERHAPS the Huguenot Society of London is regarded by some persons as, in the main, a merely genealogical society; but, by its publications, it has proved itself to be something much more. The question of foreign influence on English arts, industries, and manners is one of such importance that everything which helps to its elucidation should be welcomed and supported by all who are interested in the study of social history. Now two at least of the society's publications certainly provide very material evidence on the question of foreign influence: they are Mr. W. Page's comprehensive sketch of foreign immigration in the sixteenth century, and the lists of aliens in the City and suburbs of London during the same period, now being edited by Messrs. R. and E. Kirk.

THE matter contained in the last-named work has special claims on a notice in these pages, for it is a valuable contribution to London topography. Take, for instance, the evidence it contains of the influence of the "strangers" on the City Companies; those most influenced were undoubtedly the weavers and joiners, but almost every one contained, in Queen Elizabeth's reign, some foreigners. The editors observe that many famous names occur in these lists, and so they do. This is particularly the case in regard to musicians, printers, painters, engravers, and art-workers generally.

THEN what a curious insight into social life these lists give us. Take for instance the particulars of the household of an evidently well-to-do alien, who, in 1571, dwelt in the parish of St. Benet Fink—"Marquis Stacye, broker," born at "Stegehera." With him lived his son Nicholas, a native of the same place, and a wife Frances. All were members of the French Church, and had come to England "for religion" about two years before. In his house were numerous "sojourners," some members of the Dutch Church and some of the French; these included another broker, four Dutch-women, who earned their bread by spinning, a French stationer and his servant, and the famous painter Lucas De Here, with his wife "Elliner" and a boy, all born at Ghent, and who had been in England for some years, having come thither "for conscience' sake." They were members of the Dutch Church. Other inmates were De Here's servant, his wife's sister, and a child. In all, five French people and eleven Dutch. A motley household truly, but one typical of many then in London.





St. Bartholomew's Hospital, Newbury.



The Litten, Newbury.
Prior to its alteration in 1826.

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It is certainly worthy of note that in the course of excavations which the London County Council is carrying out in the churchyard of St. George the Martyr, Southwark, an interesting discovery has been made. At a depth of about nine feet, fragments of pottery and of ornamental terra-cotta work were found. These fragments were exhibited at a meeting of the Society of Antiquaries on the 17th of April, and the terra-cotta work, the ornamentation of which is peculiar, was pronounced to date from the time of Henry VIII., in whose reign the art was introduced into England. Stow says that "almost directly over against St. George's Church," was a large and sumptuous house, built by Charles Brandon, Duke of Suffolk, during the reign named, which was called Suffolk House. From Antony van den Wyngaerde's "View of London," *circa* A.D. 1550, which contains the only representation of the house known, it appears that the mansion was built in the style of the early renaissance, and it therefore seems very probable that the fragments in question had their origin in Suffolk House.

CHAPTERS IN THE HISTORY OF NEWBURY. NO. I.—ITS CHARITIES.

BY ELIZABETH T. MILLER.

SOME of our best laws and institutions have originated in the reigns of our worst monarchs: to King John, of whom no one has yet had a good word to say, England owes Magna Carta, and to the same monarch Newbury is indebted for a substantial gift to the most venerable of her charities—the hospital dedicated to St. Bartholomew, apostle and martyr, with its adjacent almshouses and chapel. Gervase of Canterbury bears witness to the early existence of the hospital in his "Mappa Mundi," compiled soon after the year 1200, for he includes, in a list of Berkshire hospitals, that of "Sancti Bartholomaei, Neuberie." The charter of foundation is unfortunately non-existent, but the evidence of royal favour to which we have referred is found in a grant, in the year 1215, of a two days' fair for the hospital's support.

In translation the grant of the fair runs as follows: The King to the Sheriff of Berkshire, greeting. Know that we have granted to the Hospital of St. Bartholomew at Newbury, and to the brethren serving God there, that they may have each year a fair at Newbury lasting for two days, that is to say, on the day and on the morrow of St. Bartholomew's Day. Provided, always, that such

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fair shall not be to the injury of neighbouring fairs. And therefore we command you that you allow the said hospital and the aforesaid brothers to have the aforesaid fair for two days, together with all its appurtenances and liberties and free customs belonging to fairs of this kind, as aforesaid. Witness ourself at Ciren[cester] the 7th day of July [A.D. 1215].

It cannot be said that material for a history of the hospital prior to the reign of Edward VI. is voluminous. Mr. Walter Money* possesses three deeds, probably dating between the years 1256 and 1311, by which property is given or confirmed to the hospital, and there were shown, at a commission of inquiry held in the reign of Edward VI.,† to which we shall refer directly—certain evidences in the description of which we learn some facts of interest as to the hospital.

First, the absence from these evidences of a royal charter of foundation seems to dispel altogether the idea that the charity owed its existence to a king. Had there been such a charter, surely it would have been produced, or at least mentioned. The earliest deeds referred to are gifts of houses or lands in or near Newbury by various inhabitants of the place; its royal charter is indeed mentioned, but it is that (quoted above) by which King John granted to the already existing hospital the right to hold a fair for its support. From the deeds we learn that the warden, prior, or rector—he seems to have been described by all three designations—was appointed by the commonalty of the town, and that in the year 1267 the Abbot and Convent of Préaux patrons of the parish church, gave to the hospital the right of free burial in the cemetery of the said hospital.

We also obtain the names of many of those who presided over the hospital at certain dates: Henry, the chaplain, was evidently an early ruler; Richard Sersett' is mentioned in 1330; John le Spene in 1340; Thomas Eme in 1364; Thomas Albon in 1365; Stephen Clansfeld in 1377; Henry Halley in 1389; John Bradstrawe in 1447; William Mayhew of Takely, Oxon, in 1451; Richard Aldeworth of Sparkford in 1459; Thomas de la Bale in 1466; William Bray between 1470 and 1496; Edward Worthington in 1500; Robert Strete in 1520; John Magot in 1522; and Roger Brumold in 1540.‡ The ruler of the house was,

* Author of the "History of Newbury, of which excellent work ample use has been made.

† Proceedings of the Court of Augmentations.

‡ We have here several additions to the list of wardens given by Mr. Money from the episcopal registers; it will be noticed that our reading of some of the names differs from his.

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in 1451, bound to keep continual residence, and by himself or his sufficient deputy, celebrate divine service "and perform all other duties incumbent." Some of the property given lay on the west side of Newbury Bridge; some in Chepyngstrete, Northbrokestrete, Sadlefordezlane, and Southbrokestrete. One of the documents, dated in 1365, was executed "in the chapel of our house," and another, in 1477, is described as sealed with the seal of the hospital.

Besides the information obtained from the "evidences" above noted, we learn something of the state of the hospital in 1545, when its suppression was contemplated. We are told of the institution that "it is called Seynt Bartylmees"; that it was a distinct building from the parish church; that its yearly rental amounted to a little over £23; and that it was founded "to the intent that there be one priest to syng in the said hospitall, and two pore men to pray there contynewally, and every of them to have for their stipends: to the priest £4; to the poor men 26s. 8d."; rents charged on the hospital lands were £2 18s. 9d., and there remained "for Sir Roger Bormer, clerk, master of the said hospytall, for the repairing of the houses," nearly £15.* We take it that the priest and master were one and the same person, for it will be remembered that the master's duties have been already defined, and that one of them was the performance of divine service. Bormer is, of course, to be identified with Roger Brumold, already mentioned as appointed in 1540. His exact name seems to have been a matter of some uncertainty.

We have said that in 1545 the hospital's suppression was contemplated. An act had then just been passed for the dissolution, and the seizure into the King's hands of all colleges, free chapels, chantries, hospitals, fraternities, brotherhoods, and guilds. Not many of these foundations came into the Crown's hands, by reason that the act, soon after it became law, ceased to be operative owing to Henry's death. Edward VI., in the first year of his reign, passed a fresh act of dissolution, but in this hospitals were *not* included, and in the returns made under this second act St Bartholomew's is not mentioned.

Here then was ground for confusion, and confusion duly arose. Under the act of Henry VIII. St. Bartholomew's Hospital would, as we have seen, have passed to the Crown, but under the act of Edward VI. it would not have done so, as it was a hospital. Yet it would seem that St. Bartholomew's was seized under the later act as a *chantry*, and leased by the Crown to one Thomas Burche of Kensington, a yeoman of the King's chamber. The commonalty of

* See "Home Counties Magazine," Vol. III., p. 40.

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Newbury no doubt resented such a high-handed action, and resisted the lessee's entry. Hence a law suit in the Court of Augmentation, in the records of which are contained many interesting facts about the establishment. Let us see what they are :

Thomas Burch filed two bills of complaint. In the first he pleads that, by virtue of the act of 1 Edward VI., the King was seized of the "chantry or free chapel of St. Bartholomew in the parish church of Newbury" [he cannot have seen the return of 1545 !], "and of the possessions of that chantry, which he leased to the complainant, who was hindered in his enjoyment thereof by William Bennet of Newbury, clothier." There is no answer to this complaint, but there can be little doubt the answer was that St. Bartholomew's was not a chantry, but a hospital, and so not liable to suppression. In due course, therefore, Burch amended his bill. There was, he says, lately in Newbury a "priory or house of relygyon" called the Priory of St. Bartholomew and a chantry called St. Bartholomew's Chantry, and a prior and convent of the same house "of the order of Canons," and a chantry priest or priests who were seized of "a chapel, church, or chapter house," with lands appurtenant in Newbury and Spene, all which the King leased to him and which he possessed, until Bennet and two others expelled him. Finding that, as a hospital, St. Bartholomew's did not belong to the King, the King's lessee described it as one of two institutions, either of which would certainly have been liable to forfeiture.

That Edward, or his rapacious advisers, took up the cudgels on behalf of the lessee is clear from the interrogatories administered to witnesses in the suit, for they are headed "interrogatories to be ministered unto witnesses upon the part of our sovereign Lord the King *to prove* that St. Bartholomew's was a priory or chantry." The witnesses are, amongst other things, asked as to the apparel of the inmates, whether they wore that of canons; and whether one John Knight induced those who held leases from the prior "to stick fast together" and assert to those who held the inquiry in 1545 that St. Bartholomew's was "an hospitall and no priorye, chauntrie, or free chappell," lest, should the contrary appear, their leases should be void.

The depositions in answer to these interrogatories are extremely interesting. The first witness is one of the almsmen of Donnington. He "sayth that of his owne knowledge he hath knowen this lxxxv yeres a howse of relygon in Newberye called the Priorye of St. Bartylmewes"; that it was "an howse or priorye of chanons, and that he knew twoo chanons to be there contynually together by the space of thirty yeres ontyll they departed out of the world";

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and that they "wore whyte apparell after the order of chanons, that ys to sey, an onder garment of whyte clothe, and over that a whyte rochet, and above the sam a vyolett gown sleveles."

This circumstantial testimony has a true ring about it, though the witness must have been a fine specimen of the Berkshire veteran of those days to retain a clear recollection of the past eighty-five years!

Of the building itself, this venerable witness states that "the scyte of the sam pryorye ys bylded after an old and ancient buylding, and that there is a proper lyttell church thereunto adjoining, and that he knew the chauncell there to be seated with carrolles, and in the chauncell there is a dore and a comon way leading into a howse there standyng on the south side, and yt ys buylded like the sam church; but whether the sam howse was comonly called the Chapter Howse thys deponent knoweth not."

The deponent also "sayth that there ys on the south syde of the seyd church an howse standyng, but what hall or chamber ys therein he knoweth not." He, however, states that "there ys a way out of the chauncell into the farme howse which sometime was close; and that in the seyd chauncell there stode an hygh altar, and over the bodye of the church twoo chambers with a chimney in the sam wherein one Sir John Magott, late pryor there, dyd kepe hys howse." There were, he adds, doors in the said church, one southward and the other northward, and the third "a grett dore at the west end goyng into the churchyard," ever accustomed for the procession to go in and out, "unto such tyme as processyons was dyssolved." On the church was a steeple with a "fayre bell therein." He had often heard Sir William Bray, late prior there, sing mass in this church, and, thirty years before, Sir Robert Strete, "called the black pryor," had said mass there.

Another witness confirmed the previous statements, adding, in reply to the third question, that "The sam howse or pryorye hath bene within these seven yeares taken as a pryorye, and that one Thomas Knight" [who appears to have perjured himself considerably if the former statement of his actions was true] "hath a certain indenture or lease which doth declare the sam to be a pryorye; and that there ys an olde howse nowe there standyng which hath ben in tymes past called a Chapter Howse of the sam pryorye." Further, this deponent affirms that he, with other responsible witnesses, including the then prior of "seynt Bartylmews," presented the said house to the King's commissioners as being a priory on the occasion of the collecting of tenths and first-fruits.

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He refers, also, to the chapter-house and the high altar, and states that "on the sides of the sayd chauncell" were two aisles "made between the bodye of the church and the said chauncell with altars in them."

The result of this case does not appear, and it is really of less interest than the facts which were elicited from the witnesses relating to the building itself, the canonical vestments, and the laudable jealousy of the townsmen of Newbury for their ancient charity. But from the fact that a similar action was raised in Elizabeth's reign (1576)*—when again witnesses were questioned on the style and title of the hospital, its government, order, and uses—we are led to infer that Burche's case was not definitely settled.

From the Elizabethan case we learn that in the year 1554 the master and co-brethren of the hospital demised all their lands for a term of sixty-one years to one Phillip Kistell and three others; two years later the Queen's attorney-general claimed the lands from Kistell as being "chantry or priory lands," and, as such, escheats to the Crown.

The answer of those who opposed the seizure was, as in Bennet's case, that the hospital was no chantry or priory, and after a lengthy examination of witnesses it was found that St. Bartholomew's was an institution for the relief of poor men, and not a religious house, and in consequence the tenant was confirmed in possession for the rest of his term.

Before the lease had run out all the lessees died, and the property became neglected. An inquiry was therefore entered into at Newbury by commissioners then engaged in investigations into the church estate and almshouses under the Statute of Charitable Uses, and by their decree, dated 1599, it was arranged that the mayor and corporation of Newbury should receive, and employ for the benefit of the poor brethren and sisters of the hospital, the interest of the ground-lease until the term had expired; and that they should thereafter retain the sole control of the hospital estates and the disposition of its revenues, according to the intent both of the said lease and of the original foundation of the priory. This settlement remained in force till the passing of the Municipal Corporations' Act in 1835.

In 1791 the estate of St. Bartholomew's was "improved" by the removal of certain dwelling-houses at Speenhamland, known as "the chapel," the corporation, as trustees of the municipal charities, contributing ten guineas towards the expense.

In the year 1814 the grammar school, which had been carried

* The case was tried in the Court of Exchequer, see Mr. Money's book before mentioned, pp. 219, etc.

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on in the chapel-house since the sixteenth century, was transferred to a separate building, and thenceforth the old school-house was occupied by a tenant, the rent being paid into the general account of the hospital. A few years later (1829), in consequence of certain irregularities that were stated to exist in the management of St. Bartholomew's, the corporation of Newbury ordered the town clerk, Mr. Baker, to bring the charity before the Court of Chancery, and a bill was therefore filed. Once more, after the lapse of nearly three centuries, the hospital came into legal notoriety.

For seven years the cause dragged on, till, in 1836, under act 5 and 6 William IV., c. 76, it was decreed that members of the corporation who had been, by virtue of their office, trustees of the charity, should resign, and new trustees be elected. Seventeen townsmen were placed on the new list, their appointment being ratified by the Lord Chancellor, January, 1837. This trust included the management of the grammar school. From 1836 till 1841 the trustees endeavoured to get the cause of the charity out of Chancery, but without success. Meantime the buildings of St. Bartholomew's had fallen into a bad state of repair, and the charity was forced to incur a heavy debt in this respect. However, in 1846, the committee decided that the funds of the charity had so far recovered as to allow the trustees to carry out a long cherished scheme for establishing a free grammar school. In 1848 the Court of Chancery paid to the trustees for the rebuilding of the Litten House and school £1,025, and in June of the same year the first stone of the new grammar school buildings, on the site of the ancient hospital of St. Bartholomew, was laid by Mr. E. W. Gray, proctor of the charity.

In 1857 a trifling sectarian dispute arose in connection with the election of fresh trustees, the number having become much reduced. Of the sixteen nominees whose names were submitted to the Charity Commissioners, ten were nonconformists, and the episcopal party in the town made application to the Court of Chancery for leave to strike out these names in favour of an equal number of churchmen. Lord Hatherley, however, decided that the charities of St. Bartholomew's were in all respects undenominational, and the request was refused.

By the year 1880 the number of trustees had again dwindled, and thirteen new trustees were appointed to act with the eight remaining members of the last body.

The charity is now administered according to a scheme formed in 1883, whereby the endowments of St. Bartholomew's Hospital, Kendrick's School Charity, and Kendrick's Loan Charity (hereafter described), were constituted one foundation under the name

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of St. Bartholomew's Hospital and Grammar School Foundation. Only a part of the endowment was to be applied to educational purposes, the remainder being used by the trustees for the benefit of the almshouses and chapel, as follows: (a) allowances to the almspeople; (b) £26 per annum for a clergyman to read prayers to the almspeople twice a week in the chapel [former stipend, £12 only]; (c) £50 per annum for the repairs, rates, taxes, and insurance of the almshouses and the "ancient room or chapel."

The governing body now consists of sixteen competent men: ten representative governors (of whom two are chosen by the town council, six by the trustees of the charity, and two by county justices of the peace), and six co-optative governors.

The approximate income of St. Bartholomew's Charity in 1887 was £925 per annum, three times as much as was realized in the year 1786, when the total revenue amounted to £289 19s. 2d.

Ten new almshouses were built in 1813, and paid for out of the savings that had accumulated from the income in past years.

The almspeople receive 5s. per week, with coats and gowns, one in two years; 5s. each on St. Bartholomew's Day, paid from the tolls taken at the fairs; 13½d. each on St. Thomas's Day, and a yearly supply of fuel.

We have thus entered at some length into the history of St. Bartholomew's Hospital, because it is not only the oldest, but also by far the most interesting, to historian and antiquary alike, of the many charities of Newbury. It may be called, indeed, the mother of all later charities. Next in date, but coming after an interval of four centuries, is the triple institution known as Kendrick's Charity, which comprises the "School," the "Morning Prayer," and the "Loan Fund" Charities.

The founder, John Kendrick of Reading, was, like the famous John Gilpin, "a linen-draper bold" and citizen of "famous London town." By his will, dated 1624, he gave £4,000 to the Corporation of Newbury for the purchase of a large house and garden outside the town, "to set the poor on work," and to provide work for the employment of the inmates: this was the School Charity. The Loan Charity consisted of £500, to be lent by the corporation in sums of £50 to industrious clothiers for three years (or failing clothiers, other tradesmen), free of interest. The third gift, £250, was to be laid out in land, of the clear value of £10 a year, "to maintain divine service to be said in the parish church by the parson or his curate every morning of the week at six of the clock for ever." This primitive hour has, in response to the appeal of modern laziness, been altered to nine.

The will and its conditions are noteworthy, as may be seen from

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the following extract, relating to the first clause: "I give and bequeath to the mayor, aldermen, and burgesses of the town of Newbury, in the county of Berks . . . £4,000, to purchase therewith a commodious house and garden, to set the poor to work, and with the residue of the same sum to make a common stock for the employment of the poor in the said house, according to the discretion of the said body corporate, from time to time, for ever. But should the said mayor . . . neglect or fail in trust, or misemploy the stock . . . then the whole legacy shall be considered lapsed to the town of Reading" (to which the good draper had made a similar bequest of £7,500 by the same will). The house and garden were also to be sold for the enrichment of Reading, so that Kendrick's Charity was well safe-guarded by the self-interest of the Newbury Corporation.

A second extract refers to a curious bequest to the town: "a sum of £50 to be distributed to twenty-five maids on the several days of their weddings. None to enjoy this gift but such as have well and honestly served with one master, mistress, or dame, by the space of five years at the least."

With regard to the Loan Charity, John Man, in his "History and Antiquities of the Borough of Reading" (in which work Newbury is included), states that the original loan was granted first for the term of *seven* years, to *eight* men, clothiers, of whom two received £100 each; and afterwards for spaces of three years, for ever.

Kendrick had been a large employer of labour, and his main idea was to so distribute his wealth as "to set most poor people to work." There is nothing pauperising about this charity, at any rate!

But, precautionary threats notwithstanding, irregularities *did* creep into the administration of Kendrick's fund, whereby, in 1752, the corporation was in debt £615 to the charity. It was therefore decided that a sum of £50, hitherto granted to the mayor for an annual feast, should be discontinued, and the amount given instead to five poor men and women over fifty years of age. The male recipients of the bounty "were to walk in procession before the corporation, and the women to attend at the church or hall doors on the Charter Day for swearing the mayor in every year with a basket of flowers, and give one to each member of the said corporation." The School and Loan Charities are now administered under the scheme for the management of St. Bartholomew's Grammar School, already described.

Another charity of ancient date, but uncertain foundation, arose about 1656, called St. Mary Hill Almshouses. It consists of a six-roomed house, the six inmates of which, poor spinsters, receive half-a-crown weekly from the revenue proper, with an equal

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amount from St. Bartholomew's and Kimber's Charities combined, besides fuel.

Next in order of date comes Coxedd's bequest, 1690, consisting of two messuages at West Mills, to be occupied by two poor almsmen, with an allowance of money, clothing, and fuel. A similar endowment by Thomas Pearce, a Newbury clothier, "for poor weavers of honest life and good manners," fell to the town in 1673, and both these charities are managed by trustees elected from the Presbyterian body, under the Charity Commissioners.

Raymond's Charity was on a larger scale. The writer of a series of letters published in 1817 on the charities of Newbury details the building of the twelve original almshouses by Phillip Jemmet, esq., of London; their descent to a grandson of the same name; the various grants by which the original dole of twelve pence weekly was increased to two shillings and a blue cloth gown; and the annual payment of forty shillings to some person for reading prayers to the sick, etc. Then, in 1763, the heir at law and son of Sir Jemmet Raymond (the grandson above named) confirmed all the grants made up to that date, and added three meadows in Spene for the purpose of "paying twelve poor people, six men and six women, 2s. 6d. per week whilst living in the almshouse, providing them yearly, on the first of May, with a good new broadcloth gown, not less than 7s. shillings per yard . . . and ensuring the almshouses from loss by fire."

In 1796 the old houses were purchased by the trustees of another charity (the Church Almshouses), the buildings of which had fallen into decay, and twelve new houses were built in their stead on land given by St. Bartholomew's Hospital in exchange for a garden adjoining the present Church Almshouses. The present annual income of Raymond's Charity is £537.

Cowslade's gift to the borough had an educational purpose. The donor, by a deed dated 1715, provided for the education and clothing of ten poor boys, natives of Newbury, to be chosen by the corporation. He also gave a farm in trust (about 120 acres) for the yearly payment of £30 to the organist of Newbury (parish) church, £5 for repairing the organ, and £5 towards the expenses of the mayor's inaugural feast. Later, some litigation having ensued with the heir of the founder, he was allowed to hold the lands on lease, at a rental of £60; finally the property was purchased by the Earl of Craven. The charity is now administered by the rector of Newbury and five other trustees.

An almshouse exists at West Mills for three poor widows, who receive a small sum of money weekly, clothing, and fuel. The donor of this charity was one Thomas Hunt, who died in 1729.

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Benjamin Robinson, in 1754, built three almshouses for poor weavers, endowing them with two shillings per week each, and a yearly load of peat. The allowance is increased by a grant from the trustees of Kimber's Charity. A curious provision of the donor was that preference was always to be given to poor weavers who bore his own name, Robinson.

The last on the long list of Newbury charities is that of Alderman Kimber, who, in 1795, granted money for the building of twelve almshouses, amply endowed, for six poor men and the like number of women, "natives of the town, and not papists."

These almshouses stand near the Market-place, and have allotments of garden land attached. By will the rector of Newbury is always one of the trustees. Mr. Kimber directed also that the officiating minister of Newbury should preach a sermon on the Sunday next after his (the founder's) decease, and on that day in every year, for which he should receive one guinea yearly, "at which sermon should attend every person receiving the charity, unless prevented by illness, and in default thereof should forfeit one week's pay."

From first to last the charitable spirit of Newbury men—who have shown their love for their ancient borough by doing what lay in their power to help their less successful fellow townfolk—has shone conspicuously among the many vicissitudes of Newbury's fortunes. It is the softer side of human nature that we have been studying in this article; later on we shall deal with its sterner aspect.

ST. KATHERINE'S MARRIAGE LICENCES.

[Continued from p. 132.]

EAGAN, Peter, bachr., 21, Tower Hamletts, Middlesex, taylor, and Beatrice Wilson, spr., 20, with consent of her father, Francis Wilson, of the same place, gentleman.

Peter Egan and Francis Wilson sign bond and allon. (Peter Egan by mark) 5th July, 1756.

EASTWICK, Henry, bachr., 21, St. K., mariner, and Jane Marshman, spr., 21, St. Dunstan, Stepney, Middlesex. He signs bond and allon. 14th October, 1771.

EATON, Mary (see Riddell, Henry).

ST. KATHERINE'S MARRIAGE LICENCES.

- EBENEZER, Simon, bachr., 24, St. K., mariner, and Mary Buchannan, spr., 17, St. Mary, Whitechapel, Middlesex, with consent of her father, George Buchannan, of same, taylor. Simon Ebenezer and George Buchannan sign bond and warrant (the former, by mark) 31st October, 1761.
- EDGAR, Thomas, bachr., 21, St. K., shipwright, and Mary Dudley, widow, St. K. He signs bond and allon. 21st February, 1766.
- EDWARDS, William, bachr., St. John, Wapping, Middlesex, and Sarah Miller, spr., St. K. Note of marriage licence, 31st December, 1698, "St. K. Act Book," fo. 1.
Jane (see Bluck, William).
- EGAN (see Eagan).
- EGGTION, Marigher (see Legg, Richard).
- ELDER, Thomas, bachr., 21, St. Marylebone, Middlesex, baker, and Allison Elder, spr., 18, St. K., with consent of her father, Alexander Elder, of St. K. Thomas Elder and Alexander Elder sign bond and allon. 21st February, 1769.
- ELLERY, Sarah (see Brymer, William).
- ELLIOTT, Mary (see Anderson, John).
- EMMERSON, William, widower, St. K., gentleman, and Hannah Calder, spr., 21, St. K. He signs bond and allon. 2nd December, 1788.
- EVERARD, Robert, bachr., 24, St. K., cooper, and Barbara Thomas, spr., 35, St. Botolph, Bishopsgate, London. He signs bond and allon. 18th June, 1770.
- FARMER, John, bachr., 21, St. K., mariner, and Hannah Kelsey, spr., 21, St. K. He signs bond and allon., 19th August, 1777.
- FELL, George, widower, St. K., cooper, and Martha Wells, spr., 40, St. Mary, Whitechapel, Middlesex. He signs bond and allon. 10th August, 1762.
- FEWSTER, Mary (see Mills, John).
- FISCHER, Maria Elizabeth (see Follmer, Conrad).
- FLINTOFT, John, bachr., 23, St. K., shipwright, and Elizabeth Cornish, spr., 21, St. Dunstan, Stepney, Middlesex. He signs bond and allon. 28th May, 1785.
- FOLLMER, Conrad, bachr., 29, St. K., baker, and Maria Elizabeth Fischer, spr., 20, St. K., with the consent of her father, Jacob Fischer, of St. K., baker. Conrad Follmer and Jacob Fischer sign bond and allon. 9th October, 1760.
- FOOT, Cristian, bachr., 28, St. K., mariner, and Alice Gray, spr., 27, St. Thomas, Southwark, Surrey. He signs bond and allon. 14th April, 1760.

ST. KATHERINE'S MARRIAGE LICENCES.

- FORD, John, bachr., 21, St. K., mariner, and Ann Plowman, spr., 21, St. K. He signs bond and allon. 29th June, 1780.
- FORFER, William, widower, St. K., mariner, and Mary Taylor, widow, St. K. He signs bond and allon. 1st August, 1763.
- FORRESTER, Youfens (see Rodger, John).
- FORSTALL, Bartholomew, bachr., 25, St. John, Wapping, Middlesex, mariner, and Elizabeth Spruson, spr., 18, St. K., with consent of her father, Nicholas Spruson, of St. K., tobacconist. Bartholomew Forstall and Nicholas Spruson sign bond and allon. 29th November, 1763.
- FORSTER, James, 30, St. K., salesman, and Mary Forster, formerly Jenkins, 21, etc., St. K. He signs bond and allon. 30th October, 1756.
- FORTHMAN, David, widower, St. K., gentleman, and Jane Lawson, spr., 23, St. K. He signs bond and allon. 8th February, 1764.
- FOULGER, Sarah (see Smith, Joseph).
- FOULSEN, Lora (see Friday, Thomas).
- FRALING, Elias, bachr., 21, St. K., mariner, and Elizabeth Ricken, spr., 21, Hammersmith, p. Fulham, Middlesex. He signs bond and allon. (with mark) 3rd November, 1762.
- FRANCIS, Anna (see Ulcken, Conrad).
- FRANKLIN, Eleanor (see Hensman, John).
- FRANKS, Jane (see Rawlings, William).
- FRIDAY, Thomas, bachr., 21, St. K., shoemaker, and Lora Foulson, spr., 21, St. K. He signs bond and allon. 18th July, 1767.
- FULLINGTON, Frances (see Millis, Jarvis).
- FURLONG, Mary (see Ahos, Thomas).
- GAMBELL, Robert, bachr., 21, St. K., mariner, and Jane Jolly, spr., 21, St. John, Wapping, Middlesex. He signs (by mark) bond and allon. 24th November, 1783.
- GARDINER, Edward, widower, St. K., gentleman, and Eleanor Greatorex, spr., 30, St. K. He signs bond and allon. 1st January, 1782.
- GEORGE, Ann (see Robertson, Thomas).
- Mary (see Baylets, Rudolph).
- GERWICK, Friederich, bachr., 31, St. K., mariner, and Salley, otherwise Susannah, Beck, spr., 24, St. K. He signs bond and allon. 10th June, 1769.
- GIBBS, John, bachr., 21, St. K., mariner, and Elizabeth Buxson, spr., 21, St. K. He signs bond and allon. 13th March, 1766.
- GIBSON, James, bachr., 40, St. K., dealer, and Mary Smith, spr.,

ST. KATHERINE'S MARRIAGE LICENCES.

- 40, Lowlayton, Essex. He signs bond and allon. 6th February, 1783.
- GILES, Sarah (see David, John).
- GILSON, Mary (see Rohl, Andreas).
- GLEDHILL, John, bachr., 21, St. K., shipwright, and Sarah Jenkins, widow, St. Paul, Shadwell, Middlesex. He signs bond and allon. 3rd September, 1785.
- GODDARD, John, widower, St. K., watchmaker, and Elizabeth Loft, widow, St. Mary, Whitechapel, Middlesex. He signs bond and allon. 10th October, 1795.
- GODFREY, Deborah (see James, William).
- GOODBRAND, Elizabeth (see Jordan, Alexander).
- GOODJOHN, Pasquall, bachr., St. K., and Joan Wildman, spr., St. Paul, Shadwell, Middlesex. Note of marriage licence, 18th February, 1698, "St. K. Act Book," fo. 2.
- GOODYER, —, caveat against marriage licence to him, 27th February, 1701, "St. K. Act Book," fo. 9.
- GORE, Francis, bachr., 23, St. K., cooper, and Catherine Robinson, spr., 26, St. Paul, Shadwell, Middlesex. He signs bond and allon. 27th September, 1769.
- GRAY, Alice (see Foot, Cristian).
- GREATOREX, John, bachr., 30, St. K., distiller, and Elizabeth Meek, widow, St. K. He signs bond and allon. 2nd September, 1757.
- Thomas, bachr., 21, St. K., distiller, and Ann Meek, spr., 21, St. K. He signs bond and allon. 20th April, 1786.
- Thomas, widower, St. K., distiller, and Sarah Stowers, widow, St. K. He signs bond and allon. 29th January, 1802.
- Eleanor (see Gardiner, Edward).
- GREENFEILD, John, bachr., St. K., and Phillis Watson, spr., St. Austin, Crutched Fryars, London. Note of marriage licence, 18th February, 1698, "St. K. Act Book," fol. 2.
- GREGORY, Thomas, widower, St. K., and Sarah Linch, widow, St. K. She signs (by mark) bond and allon. 18th October, 1771.
- Frances (see Criger, John).
- GRIFFIN, Mary (see Dawson, Nicholas).
- GRIFFITH, William, widower, St. Ann, Limehouse, Middlesex, painter, and Elizabeth Raebey, widow, St. K. He signs bond and allon. 14th October, 1765.
- GRIFFITHS, Owen, bachr., 21, St. K., gentleman, and Ann c. Axe, spr., 21, St. K. He signs (by mark) bond and allon, 6th July, 1778.
- GRIGG, Ann (see Spooner, Charles).

ST. KATHERINE'S MARRIAGE LICENCES.

- GROSVENOR, George, bachr., 22, St. K., mariner, and Ann Higdon, spr., 16, with consent of her mother, Prudence Higdon, of St. K., widow. George Grosvenor and Prudence Higdon sign bond and allon. 22nd January, 1761 (Prudence Higdon, by mark).
- GUNS, Barneybe, bachr., 21, St. K., mariner, and Sarah Strutton, spr., 21, St. George, Middlesex. He signs bond and allon. 10th September, 1791.
- GUNTER, James, bachr., St. John, Wapping, Middlesex, and Margaret Segsly, spr., St. K. Note of marriage licence, 19th August, 1699, "St. K. Act Book," fol. 5.
- GUYINE, Alexander, bachr., 21, St. K., mariner, and Elinor Dyer, spr., 21, St. K. He signs (by mark) bond and allon. 31st July, 1775.
- HAGGERSTON, Mary (see Parker, John).
- HAISER, John, bachr., 25, St. K., glass scollopper, and Mary Adcock, spr., 19, with consent of her mother, Mary Adcock, widow, of St. K. John Haiser and Mary Adcock sign (by mark) bond and allon. 28th September, 1765.
- HALFNIGHT, Mary (see Williamson, William).
- HAM, Margaret (see Hewett, Thomas).
- HAMILTON, Sarah (see Hatton, John).
- HAMLYN, Elizabeth (see Soper, William).
- HANDY, William, bachr., 21, St. K., waterman, and Rebecca Jenkins, spr., 21, St. K. He signs bond and allon. 2nd September, 1762.
- HANN, Rachael (see Lott, Lewis).
- HARAM, *alias* HERM, George, St. K., cited, 13th July, 1720, to answer to Sarah Upshew, *alias* Upshett, of St. Clement's, Eastcheap, London, in a cause of nullity of marriage, "St. K. Act Book," fol. 28.
- HARCUS, John, bachr., 21, St. K., mariner, and Elizabeth Paley, spr., 18, with consent of her father, John Paley, of Bennet Gracechurch, London, taylor. John Harcus and John Paley sign bond and allon. 13th July, 1771.
- HARMAN, Rose (see Clarke, Thomas).
- HARPER, Jane (see Hymers, John).
Margaret (see Robinson, James).
- HARRIS, Thomas, bachr., 24, All Hallows Barking, London, peruke maker, and Elizabeth Hovell, spr., 21, St. K. He signs bond and allon. 29th October, 1777.
George, widower, St. K., carpenter, and Ann Mackevoy, widow, St. K. He signs bond and allon. 21st March 1785.

ST. KATHERINE'S MARRIAGE LICENCES.

- John, widower, St. K., plumber, and Mary Ann Collier, widow, St. K. He signs bond and allon. 7th September, 1787.
Elizabeth (see Brown, Peter).
Elizabeth (see Lorrell, William).
- HARRISON, John, bachr., 30, St. K., cloathworker, and Elizabeth Isherwood, spr., 19, St. Botolph, Aldgate, with consent of Francis Isherwood, of same, tallow chandler, her father. John Harrison and Fra. Isherwood sign bond and allon. 17th May, 1762.
- HART, Elizabeth (see Peacock, William).
Margaret (see Murray, John).
- HARTMANN, August Ferdinant Antohn, bachr., 21, St. K., baker, and Catharina Liebermans, widow, St. Margaret's, Westminster, Middlesex. He signs bond and allon. 17th July, 1767.
- HATTON, John, bachr., 21, St. K., gunmaker, and Sarah Hamilton, spr., 20, St. K., with consent of her father, Charles Hamilton, of St. Catherine Cree, London, cooper. John Hatton and Charles Hamilton sign bond and allon. 15th October, 1779.
Richard, bachr., 21, St. K., gunmaker, and Sarah Spree, spr., 19, St. K., with consent of her father, Samuel Spree, of same, gunsmith. Richard Hatton and Samuel Spree sign bond and allon. 13th November, 1779.
- HAY, George, bachr., 21, St. K., mariner, and Margaret Dow, spr., 21, St. K. He signs bond and allon. 6th May, 1772.
- HAYDON, Sarah (see Miller, Peter).
- HAYNE, Henry, widower, St. K., mariner, and Sarah Atkison, widow, St. Paul's, Shadwell, Middlesex. He signs bond and allon. 8th March, 1784.

[To be continued.]



Bloomsbury Square. S.W. corner, Nos. 5 and 6.

BLOOMSBURY SQUARE: ISAAC WARE AND ISAAC D'ISRAELI, RESIDENTS.

BY W. L. RUTTON, F.S.A.

IN the article "Westbourne Green" (Vol. II., p. 122) reference was made to the residence in Bloomsbury Square of Isaac Ware, the architect, and Isaac D'Israeli, the author. The fact that these eminent men lived in the square is derived from John Thomas Smith, formerly keeper of the prints and drawings of the British Museum, and a worthy contributor to London history. From him, doubtless, the fact was taken and repeated by Peter Cunningham, and thus handed down to all later writers. Smith's reference to the house which he assigned to both Ware and D'Israeli, is, however, not quite so definite but that a question as to its identity may be raised; and finding on the spot that report varied, I have endeavoured to determine with greater certainty which was the distinguished house. The task has been attended with some difficulty, and I am now anxious to thank those who have kindly replied to my troublesome questions, and to apologize if these should, in any case, have seemed too persistent. To obtain accurate local history it is necessary to test the facts or traditions which pass current, and are repeated again and again without inquiry; but verification cannot be pursued without perseverance, or even, perhaps, without pertinacity.

Of Isaac Ware, the architect, Mr. Smith thus writes in "Nollekens and his Times" (1828): "His town residence was in Bloomsbury Square, on the western side, *in the first house from Hart Street*, in which Mr. D'Israeli . . . now resides." As he does not give us the number of the house it may be questioned whether his indication applies to the corner house of the square, which house has its hall-door in Hart Street, or the house next the corner house, *i.e.*, the first which has its hall-door in the square, and is to-day No. 6, as it was originally. Which of these two houses is "*the first house from Hart Street*"? The answer is facilitated on learning from the courteous Steward of the Bedford Estate—to whom I am much indebted for information—that the corner house was originally, and until 1847, considered to be in Hart Street. It was counted as 23 Hart Street, and so the block is numbered in Horwood's valuable map of London, published in 1799. Therefore it can scarcely be doubted that Mr. Smith, writing when the corner house was reckoned in Hart Street, meant

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his indication of the Ware-D'Israeli house to apply to No. 6 Bloomsbury Square, the hall-door of which was the first from Hart Street, and which, indeed, was in his time unquestionably "*the first house from Hart Street.*"

This conclusion is supported by the contemporary street directory, "Boyle's Court Guide," which clearly witnesses to Isaac D'Israeli's occupation of No. 6 Bloomsbury Square during the years 1818-1829. I am told that the houses had no numbers attached until 1822, and conclude, that although they are numbered in the Guide, it is simply to indicate sequence. The house No. 6 of to-day has borne that number continuously, *except during the interval* 1847-1857, when it was No. 6A. For in 1847 the corner house was taken out of Hart Street and put into Bloomsbury Square, receiving No. 6 as its distinction. Then it was that the old No. 6 became No. 6A, and this order reigned ten years, that is, until 1857, when another change was made, viz., that the corner house was dubbed No. 5 (as it is to-day), that number being transferred from a house on the south side of the square, and No. 6 reverting to its old quarters No. 6A disappeared. The changes can be followed in the old volumes of the "Post Office London Directory."

On the spot, no one knows of Isaac Ware, and this is disappointing, for at present it is more especially his house we seek. Tradition alone preserves the memory of Benjamin Disraeli, Earl of Beaconsfield, who although not born here, as reported, may safely be said to have played as a youth in Bloomsbury Square.* Some uncertainty prevails as to the identical house, but in general the honour is bestowed on the corner house, No. 5. This mistake—as in view of the foregoing evidence it must be regarded—is doubtless attributable to the change of numbers. Peter Cunningham, so long the authority on London street history, said, in 1849, the date of his Hand-Book, that the Ware-D'Israeli house indicated by Mr. Smith, whom he quotes, was No. 6. Whether he got the number from Boyle, or the door itself, cannot be known. But in

* The house in Bloomsbury Square is one of several assigned as the birthplace of Benjamin Disraeli, Earl of Beaconsfield. In the many attempts made to solve the question it is curious that the evidence of the contemporary London street directory, "Boyle's Court Guide," has been overlooked, or has not been duly credited. It clearly shows Isaac D'Israeli living at 6 King's Road, Bedford Row, (now 22 Theobald's Road) during the years 1803-1817, and in that house, at the end of 1804, his son, the future eminent statesman, must have been born, unless his mother was from home when she gave birth to him, a contingency for which there is no sound evidence. Further proof of Isaac D'Israeli's tenure is afforded by the register of the lease at the Middlesex Registry; but not to prolong this note, I would venture to refer to an article by myself in "Notes and Queries," 1901, p. 317, entitled "The Birthplace of Lord Beaconsfield."

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1849 No. 6 was on the door of the corner house, the door in Hart Street, not where Boyle had read it. Consequently for ten years the inquiring Londoner was informed by his Hand-Book that the distinguished house was that at the corner of the square, and it would have been curious had not the fame thus become attached to it. On visiting the houses it is certainly No. 5 which, from its architectural features, is the more readily associated with the eminent architect.

Isaac Ware's connection with the square rests wholly on the authority of Mr. Smith, for since he laid down the fact in his book of 1828 all later writers have taken it from him, or from one another, without, apparently, independent inquiry. Mr. Smith's testimony is indisputable, yet not quite so strong as regards Ware as concerning D'Israeli. With the latter he was contemporary. The author of "Curiosities of Literature" was living at 6 Bloomsbury Square when that fact was set down by the author of "Nollekens and his Times," who had his official post at the neighbouring British Museum. So, in regard to D'Israeli's residence, Mr. Smith's evidence is that of an eye-witness, but so it is not as regards Ware, whose year of death was that of Smith's birth. His knowledge was second-hand as derived from his father, Ware's intimate friend, who, as we are told, related his story to the elder Smith while sitting to Roubiliac for his bust, of which bust (I have not been able to discover it) the younger Smith's engraving was reproduced in this Magazine, Vol. II., p. 122.

Lysons, Ware's contemporary, who tells us in "Environs" of the house which the architect built for himself at Westbourne, makes no mention of a house in Bloomsbury. So, for the corroboration of Mr. Smith, I ventured to trouble the Steward of the Bedford Estate with enquiries which have had his kind attention, but only to the effect that Ware's name is not found in the books, no lease of a house in Bloomsbury Square having been granted to him. The Middlesex Registry of Leases, to which I was a privileged visitor, gave me welcome intelligence in regard to the Westbourne house, but nothing to connect Ware with Bloomsbury. Neither did the parish rate-books help me; Isaac Ware does not appear as a ratepayer. One other resource remained, his will, possibly deposited at Somerset House; and there, to the encouragement of my hopes, I found it. But again disappointment; the will contains nothing in reference to property at Bloomsbury. Yet both the Registry of Leases and the will afforded me information regarding Ware's property, and also some personal and family details, which, before thrashing out the Bloomsbury question, I should like to add to the account which I gave in the second volume of this magazine.

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It was in February, 1742, that "Isaac Ware of Scotland Yard, Whitehall, Esquire," bought of Reginald Heber of the Middle Temple, London, and Jane Allam of Kenton Green, Harrow-on-the-Hill, spinster, a capital messuage, etc., and a meadow adjoining, at Westbourne Green. Former owners and occupiers had been Thomas Allam and Reginald Heber, fathers of the above.* Other registered deeds touching the same property have the dates 1745, 1747, 1751, 1759, and 1764. In the first two Ware is described, as in 1742, of Scotland Yard, where was his office as Secretary to His Majesty's Board of Works. In 1751 he is "late of St. Martin's in the Fields and now of Westbourne Green." Thus the conclusion may be drawn that previous to coming to Westbourne Green, and perhaps while building his new house there, he lived in St. Martin's, a quarter where then resided many of the artistic professions. In 1759 he is again "of Westbourne Green," so that his residence there is well assured, though without prejudice to his having a town house in Bloomsbury Square, as Mr. Smith tells us. In August, 1764, he is "late of Westbourne Green, but now of Hampstead," and by this deed he sells his property at Westbourne Green to the Right Hon. Sir William Yorke of the parish of St. Marylebone, baronet. Thus Lysons is not accurate in saying that this sale was effected by Ware's trustees *after* his death.

Park's "Hampstead" had told us of the architect's residence there. The house was Frognaal Hall, now a Roman Catholic institution, situated on the side of the hill a little to the west of Hampstead parish church. Ware terminated his life at this house, and his will, made there, shows that he bought the copyhold messuage, with outhouses, gardens, etc., of Robert Slaughter and Jane his wife. The name of the vendors raises surmise of their connection with the well-known "Old Slaughter's Coffee House" in St. Martin's Lane, where Ware had been in the habit of meeting with Roubiliac, Hogarth, and others of the artist fraternity. The will also tells us something of the architect's family. He had been twice married, first to Elizabeth Richards, secondly to Mary Bolton, and as a widower lived at Hampstead with his two unmarried daughters (by his second wife), Charlotte and Mary. He had also an only son (by his first wife), Walter James Ware, to whom, as "otherwise amply provided for," he left £150 on condition that he should do all that might be necessary to assist his trustees in selling his real estate for the benefit of the daughters.

* The identity of name—both christian and surname—with that of the later Bishop of Calcutta points to identity of family; but I have not discovered the connection.

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He had six months previously sold his Westbourne Green property, and what remained besides his Hampstead premises we do not learn. The will was made at Hampstead, 8th February, 1765, eleven months before his death, and that he died there is evident from the Paddington register of burials, which has this record: "1766, Jan. 15, Isaac Ware in the chancel, from Hampstead." The discovery of the grave, through the kind assistance of the vicar of Paddington, was very satisfactory; the "chancel," of course, was that of the old church, which was taken down about 1790, and of which the site is now traced in the churchyard by the flat ledger-stones which formerly lay in the aisle.

Park's account of Ware terminates in erroneously representing that he died "in depressed circumstances at his house in Kensington Gravel Pits"; in that district, however, he had property between 1741 and 1751, as shown by the Middlesex Registry of Deeds.

We now return to Bloomsbury. Ware's biographers, in the "Dictionary of Architecture" (Architectural Publication Society) and in the "Dictionary of National Biography," both represent him to have built No. 6 (*i.e.* the original and present No. 6) Bloomsbury Square, and to have died in that house; but this seems to be merely an incorrect expansion of Mr. Smith's account, and he is our only authority. It is certainly incorrect as to his death, which is clearly shown to have occurred at Hampstead; and the location is not derived from the obituary of "The Gentleman's Magazine," which is simply "Isaac Ware, Clerk of H.M. Board of Works, died 5 Jan." [1766]. Neither is there any proof that Ware built a house here, Mr. Smith saying no more than that he here resided; the words are: "He became possessed of considerable property, and built himself a country mansion at Westbourne, north of Bayswater, the very house in which Mr. Cockerell now resides; his town residence at that time was in Bloomsbury Square, on the western side, in the first house from Hart Street, in which Mr. D'Israeli now resides."

Yet such is the character of No. 5, the corner house (that next D'Israeli's), that I have ventured to think Mr. Smith, repeating the information on this point received from his father, may possibly have been mistaken to the extent that the residences of the two distinguished men were one and the same. It occurred to me that the absence of Ware's name from the Bedford Estate books might be due to his being sub-lessee, and my information included the fact that in 1744 a lease of the site of the corner house was granted to one John Deval, who I imagined might have transferred the lease to Ware. A transfer of this kind I found noted in the

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Middlesex Registry. By deed of 26th May, 1746, "John Devall, of St. Marylebone, mason" [*i.e.* builder], transferred a parcel of ground which he had by lease from the Duke of Bedford, dated 24th September, 1744, "together with the messuage then erecting and building, and which was closed in and nigh finished, on the west side of Bloomsbury Square . . . containing from north to south towards the square $29\frac{1}{2}$ feet, and in depth from east to west towards Hart Street $81\frac{1}{2}$ feet." This was very interesting, but the name of the transferee, much to my disappointment, was not Isaac Ware, but "Thomas Matthews of Bloomsbury Square." Thus baffled, I fear my claim for the corner house as Ware's will appear unwarrantable; yet I cannot surrender the idea that in its architecture we see his work.

The photograph of the exterior represents—it must be confessed—an unattractive eighteenth-century London house, built of London brick, a material raw and glaring when new, dingy and depressing when old. Externally the two houses, Nos. 5 and 6, seem to constitute one block, and the impression is conveyed that originally they may have formed one house. If that could be shown it would be the solution of our question. But against such conclusion are the books of the estate, showing that they were always separate houses, this also being the decided opinion of the architects occupying them, who point to the internal arrangement, particularly of the staircases, which forbids connection. The external plainness is somewhat relieved by a continuous band of dressed stone, which forms a slightly projecting string-course between the two principal stories. This band running uninterruptedly the full extent of both houses, the two level lines each of six plain windows towards the square, the continuous parapet, and the similar dormers in the roof, all give the impression of unity. Above, however, the party-wall appears above the roof. There is the decorative feature of a bold, dentilled cornice; the Hart Street face has a shallow projecting central portion, with a pediment at the roof, arched windows in the middle of each story, and at the street level a modest hall door with a semicircular moulded head and a tall key-stone reaching to the string-course above. The door-head of the other house (No. 6), towards the square, is flat, supported on brackets.

It is on crossing the threshold of No. 5 that our surprise comes, for then we find the handsome hall shown opposite. It is but small, no more than $14\frac{1}{2}$ feet square, but two Ionic columns and two corresponding pilasters support the floor above; the pavement is patterned in white and blue-grey marbles; above, a handsome cornice carries the ceiling, sparsely but gracefully



Bloomsbury Square. The Hall of No. 5.

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decorated in plaster. Beyond the columns rises the stone staircase, the steps delicately moulded, the side walls ornamented with a broad running band of bold and classic design, the balustrade composed of beautifully foliated hammered ironwork. All is open above-head to the roof, in which is set a capacious skylight for the service of the staircase and landings. The stone flights, as was pointed out to me, appear to have originally reached only to the first floor, the upper rooms being served by an independent stone back-staircase, which yet remains. The main stairs have, however, been continued in wood, with an open balustrade of cast iron well designed. The original rooms are now divided into several offices, which have generally architects as their occupants, but handsome mouldings and elaborately carved mantelpieces speak of a former refined home, and, as I venture to think, of the hand and mind of such a master of his art as was Isaac Ware. The similarity of beautiful design shown in his work, Chesterfield House, in South Audley Street, and in his volume, "A Complete Body of Architecture," tend to that surmise.

The other house, No. 6, which we may safely consider to have been Isaac D'Israeli's, is also handsome, and in style allied to No. 5, the corner house. But it is the latter which has especially the Palladian members which Ware loved, and here, although evidence be wanting, and the conclusion not in accordance with Mr. Smith's indication, I venture to think that the architect applied his art and had his habitation.

THE COLLIERS OF CROYDON.

BY GEORGE GRAY.

IN the article by Mr. George Clinch in the first volume of the "Home Counties Magazine" on "Croydon of Yesterday," much is said on many points which prove the interesting nature of the history of the place and its importance among the towns of the district. Looking farther back into the recesses of history, we are impressed with the fact that at nearly every point in its story Croydon has stood as a place noted for some product or event which has proved useful or momentous far beyond its own borders. The history of Croydon tells of intimate intercourse and connection between the town and all parts of the country, extending even to Scotland and the "ill luck of the Stuarts." Royal visits were of frequent occurrence, and royal patronage was a recog-

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nized asset of the town's commercial life. It was, too, the centre of ecclesiastical life, owing to the residence at Croydon Palace of the Archbishops of Canterbury. Croydon, and the district immediately around it, have also often supplied London and other towns with those twin necessities of life, fuel and food, and it is with the supply of the former of these that we desire particularly to deal in this article.

The present-day meaning of the word "coal" was, in the fifteenth and sixteenth centuries, almost unknown. At that time coals, or "coles," as it was sometimes spelt, referred to that article of fuel which we call to-day charcoal. Lord Bacon says that coals were made of wood; and Butler, in his "*Hudibras*," tells us in verse that—

Love is a fire that burns and sparkles
In men as naturally as in *charcoals*,
Which sooty chemists stop in holes
When out of wood they extract *coles*.

The industry of charcoal-burning was undoubtedly a remunerative one, and was followed by a large number of men, who took up their residence in the dim recesses of the great "North Wood," which at the time of the Commonwealth consisted of 830 acres, and covered the districts now known as Norwood, Knight's Hill, Gipsy Hill, Dulwich, Forest Hill, Sydenham, Penge, and some part of the parish of Croydon. This large tract of wooded country formed the habitat of the charcoal-burners or "colliers," known throughout the country as the "colliers of Croydon." These men supplied the citizens of London with their "coals" at a time when pit coal was unknown, or when, as was the case in 1306, the use of it was prohibited because it was unwholesome and poisonous. Grimy and black from their labours, the appearance of the colliers in all probability gave rise to many stories of terror—witchcraft, demons, and the like. They lived quite apart from the townspeople in rudely-formed, conical-shaped huts, situated in the depths of the forest, and formed a separate community more feared than loved by those who dwelt upon the borders of the great forest.

We have no evidence at all that they indulged in deeds of violence or pillage, but the fact of their lonely and mysterious life, with their gigantic fires burning in the forest recesses, together with the weird appearance which their calling naturally gave them, must have cast round these colliers a halo of mystery and blood-curdling legend. Many indications of the men who carried on this important industry are found around Croydon, among them being Colliers' Water Lane, leading to Colliers' Water, from which the colliers drew the water required for damping the charcoal kilns. The

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only remaining vestige of this Colliers' Water is Thornton Heath Pond, which probably formed the basin into which the stream ran. Colliers' Water Lane, along which the colliers used to carry the water to and from the kilns, is still in existence as a country lane leading from the pond into Brigstock Road.

Three centuries ago the fame of the colliers of Croydon was at its height, and the playwrights of that day seized upon these mysterious workers as good characters for stage representation. "Grimme the Collier of Croydon" appears in two plays published in the sixteenth century. The first, the date of which is 1571, was "Damon and Pithias," the author being "Master Edwardes." It was printed and published by Richard Johnes of Fleet Street as a quarto volume in black letter. From a remark in this play, quoted below, it would seem that the charcoal-burners were of a sallow complexion, which became known under the name of Croydon "sanguine." One of the characters, Jack, addressing Grimme the collier, says: "By'r Ladye, you are of good complexion; a *right Croyden sanguine*,* beshrew me." In his "Anatomie of the Metamorphoses of Ajax" Sir John Harrington uses the same expression: "Both of a complexion inclining to the oriental colour of a *Croydon sanguine*," where he also obviously intends to describe a sallow hue of skin.

In the second play, entitled "Grim the Collier of Croydon," repeated reference is made to the extensive "coal" or "charke-cole" trade carried on in those days at Croydon. Grimme himself tells us that he went "every day in the week with coals from Croydon to London." The municipal regulations in London with regard to the weight or measure of sacks of charcoal, were exceedingly strict, and in another part of this same play Grimme confesses that his sacks had been found faulty and he himself punished. In act ii., scene 1, he is made to say: "O Mr. Parson, I am so haltered in affliction, that I may tell you in secret, here's nobody else hears me, I take no care how I fill my sacks; every time I come to London my coals are found faulty; I have been five times pilloried, my coals given to the poor, and my sacks burnt before my face."

That "Grimme the Collier" was something more than a stage puppet is proved by the fact that at the old farm-house at Colliers'

* "A right Croyden sanguine."—In Wright's "Dictionary of Provincial English" the word "sanguine" is described as meaning "red-complexioned," a meaning which does not prevail at the present day. There is no doubt that the Croydon colliers had complexions of a distinctly reddish-brown hue, which was peculiar to them alone, and gave rise to the phrase "A right Croyden sanguine," *i.e.* a complexion which proved him (Grimme) to be a Croydon collier.

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Water, which was afterwards the property and residence of John Gilpin and his wife, there lived in the time of Edward VI. a noted collier named Master Grimes, who owned the greater part of the thickly-wooded Beulah Hills, which afforded him ample material for his trade. It so happened that his grace of Canterbury, Archbishop Grindall, was seriously inconvenienced at his palace by what he called "this smother," insomuch that he inquired whether "the good town of Croydon" was "in a blaze." On ascertaining the cause he sent word to the collier, threatening to have him before the justices if he did not abate the nuisance. In reply, Master Grimes said that smoke was a necessary part of the business by which he made his living, that it was impossible for him to control the direction of the smoke, but if the archbishop could, he (Grimes) would willingly say paternosters for his (the Archbishop's) soul. The messenger returned to the palace, and after much hesitation told what the collier had said.

After some time had elapsed the archbishop was again inconvenienced by the smoke, and on this occasion he sent his chamberlain, with a suitable retinue, haughtily demanding that the collier should at once extinguish the kiln-fires, on pain of his dire displeasure and of punishment by the justices. The answer was similar to the previous one, that he must live by his trade as the archbishop by his cure of souls, that he had committed no crime, and could not smother his kilns. After offering the messengers refreshment, which, we are told, they refused, he watched them depart and returned again to his charcoal-burning. In due course he was cited to appear before the judges by the ill-tempered prelate. However, so necessary were the coals supplied by Master Grimes to the dignitaries of London for their banquets and feasts, and to the merchants for their manufactures, and so well did the collier's counsel plead, that the jury returned a verdict for the defendant. The same old farm-house where the sturdy collier lived was standing in Collier's Water Lane not many years ago, and in 1861, and for many years before that, was in the occupation of the Bennington family. An old song, called "The Jolly Colliers," and dated 1550, was often sung in those days in the town of Croydon. It runs thus:

It is said that in Croydon there did sometime dwell
A collier that did all other colyers excel;
For his riches this colyer might have been a knight,
But in the order of knighthood he had no delight.
Would God al our knights did mind coling no more
Than this collyer did knighting as is sayd before;
For when none but pore collyers did with coles mell,

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At a reasonable price they did their coles sell ;
 But synce our knight collyers have had the first sale
 We have pay'd much money, and had few sacks to tale.
 A lode, that late years for a royal was sold,
 Wyl cost now xvi shillings in silver or gold.
 God grant these men grace their polling to refrayne,
 Or else bring them back to theyr old state agayne ;
 An especially the colliar that at Colliers' Water doth dwell,
 For men think he is cosin to the collyar of hell.

Patrick Hannay, in a poem published in 1622, writes about the Croydon colliers in the following lines :

In midst of these stands Croydon, cloathed in black,
 In a low bottom sinke of all these hills ;
 And those who their inhabit, suting well
 With such a place, doe either negros seeme
 Or harbingers of Pluto, prince of hell,
 Or his fire-beaters : one might rightly deeme
 Their sight would make the soule of hell to dreeme,
 Besmeared with sut, and breathing pitchie smoake,
 Which (save themselves) a living wight would choke.

Alexander Barclay, who lived and died in Croydon, and probably wrote many of his works there, mentions the colliers of Croydon in two passages in Eclogue I. In the first,

And as in Croidon I heard the collier preache,

he gives us the idea that the charcoal-burners also favoured the pulpit ; considering, however, the absolute power of the clergy in those days, it is highly probable that the word "preache" here indicates the public telling of a story, or perhaps a political speech. The second reference,

Such maner* riches the collier telle† thee can
 As the rich Shepheard that woned‡ in Mortlake,

seems to be a reference to the reputed wealth of many of the colliers, who were known to possess land and other property while still carrying on their smoky trade. Barclay is evidently here comparing the wealth of another humble craftsman, the shepherd, with

* "Maner," *s.*, a manor or dwelling. The meaning here is probably best expressed by "manorial"—

"Such manorial riches the collier telle thee can."

† "Telle." The meaning here is probably the old A.S. meaning, "to count."

‡ "Woned," from A.S. *verb* "wone," to dwell ; *noun*, a dwelling. Thus this passage from the Eclogue may be rendered—

"Such manorial riches the collier can count out to thee
 As the rich shepherd possesses who dwells at Mortlake."

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that of the likewise humble and despised collier. It is, moreover, fairly well established by local historical research that some of these colliers amassed considerable wealth and owned large tracts of land. A comprehensive study of the habits of these forest workers of so many years ago would prove alike profitable and instructive, besides adding largely to our knowledge of the habits and customs of our forefathers.

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BY PETER DE SANDWICH.

IX.—ELMSTONE.

[Continued from p. 137.]

[1557?].

MR. GARVISE LYNCH, parson there, presented for that he said no mass at Elmeston but once since Easter, nor any more. [A vol. undated, but of the time of Cardinal Pole, 1553-8.]

[Gervase Lynch was rector of Elmstone 1550-80, being presented by Margaret Hendley, the widow of Sir Walter Hendley. Also vicar of the adjoining parish of Preston, 1557. Gervase was the second son of William Lynch of Cranbrook, by his wife, a daughter of Gervase Hendley of Coursehorne in Cranbrook. Educated at Oxford, and took his B.A. degree in 1538, and M.A. in 1540; afterwards a Fellow of Corpus Christi College. Resigned Elmstone in 1580, but when he died, or where he was buried, is at present unknown.]

1560. They have neither parson, vicar, not curate [resident]; he doth receive the fruit and profits, being a temporal man, leaving none to serve the cure.

1561. Their parson is not resident. That he hath St. John's in Thanet [Margate]. They have not the paraphrase. That they have not their sermons.

1563. The parson is not resident. They have no chalice to change, but they have a glass.

1573. Griffin Jones of Wickhambreux, for detaining a certain

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yearly rent or duty belonging to our said church, of twenty pence a year, going out of a piece of land within the parish of Ash, at a certain place there called Hodon, the owner whereof is Griffin Jones of Wickhambreux aforesaid.

1578. They have not the Book of Homilies, nor any box for the registers.

1607. We present Mr. Petley Wyborne, our parson [1600-55], that of late he hath neglected to preach. We know not whether he be a preacher allowed or not, neither hath he procured any sermons to be preached in the church by the space of half a year past.

1608. Our lesser bell is broken. Also Mr. William Gibbs hath, in one plot of his land adjoining the churchyard, dug and encroached so near on the churchyard, as by reason thereof the rails there in one place (for the space of two or three rods) are almost fallen down, and so in other places the said fence is much impaired, that cattle and other animals come through.

[William Gibbs lived at Elmstone, being the owner and lord of the manor. He married in 1597 Elizabeth, the daughter of Thomas Fleet, of St. John's in Thanet, by whom he had an only son, William Gibbs.]

1609. Edmond Gibbs, the elder, for refusing to pay unto Stephen Harlow, parish clerk, his clerk's wages, due for three quarters of a year ended at Michaelmas last.

The said Edmond Gibbs last Whitsunday, in the church and chancel of Elmstone aforesaid, he did use very unusual words unto me [Petley Wybourne] when I did affirm a truth unto him, that I lied. Likewise at the same time and place, he did call me a sow then, the parishioners of Elmeston then being present.

[This Edmond Gibbs was uncle to the former William Gibbs. Edmond married, in Elmeston Church, 28th January, 1577, Judith Potter, by whom he had two sons, Nicholas and Edmund, and three daughters, Benetta, Judith, Elisabeth.]

Lawrence Huffam and William Foorde did commonly work on the Sabbath day, whereupon on Saturday, the second of September, at even, I talked with Lawrence Huffam, telling him then of what he had done, and that he should cease to do the like again. The morrow following being Sunday, I chanced to go to Wingham, when I saw them both mowing barley for one Robert Sackett;

SOME EAST KENT PARISH HISTORY.

when I talked with them, Lawrence Huffam answered he had a friend in a corner who would answer anything if I should proceed against him, which friend, he [*i.e.*, the rector] understood, is Thomas Greenland, for he has, I am informed, bid them go to work, and he would bear them out in it.

Thomas Greenland, for that his men did carry in his corn on Sunday, the tenth day of September.

William Gibbs, gent., churchwarden of Elmstone, did of late present the said Thomas Greenland for working after morning prayer on the Sabbath day in harvest time last, in carrying of his barley.

The said Thomas Greenland presented the said William Gibbs, for that his servant at the self-same time did work in the field in harvesting of the barley of the same William Gibbs.

Also I, the said Thomas Greenland, sidesman aforesaid, do present the same William Gibbs for that on the Feast day of St. Andrew last he commanded one of his servants to grind malt in the time of divine service, and his servant at his command did so.

William Gibbs hath caused the earth of the churchyard on the one side thereof, to the length of two rods by estimation, to be digged and carried away, so that before the digging thereof five foot, or thereabout, would have served to stand in the old place where posts before did stand.

That whereas one of the bells belonging to the church of Elmstone hath been lately new cast, and the bell-founder conditioned and agreed with the parishioners to have for the same £3 15s.; and likewise whereas there hath been a little glass bestowed on the windows, and a few days by a mason about the church, all which may come to £4 or £5; for the which the parishioners have offered or are willing to make a cess. Mr. William Gibbs, being churchwarden there, had, without the consent of the parishioners or sidesman, by adding superfluous matter unto the said bill, which brought a charge upon the parish of £8, or thereabout, and that he hath made a cess of thirteen pence or fifteen pence, for what intent or purpose it cannot be imagined, unless he make attempt that the parish shall pay for his wilful and needless work of carrying and re-carrying mould or earth from and to the churchyard. And that the said William Gibbs could not get any of the said parishioners' consent to his unreasonable cess, but only his uncle . . . Gibbs, and that upon condition that he should be eased or remitted the value of one acre or two in the cess, which was granted him by the said churchwarden.

Also there is certain glebe land belonging to Elmestone Church, the rent whereof hath not been gathered this seven or eight years,

SOME EAST KENT PARISH HISTORY.

and Mr. Gibbs hath been requested to demand and gather the same to help defray this charge, but he refused so to do, and saith there will be use for the same when Thomas Greenland is gone out of the parish.

Thomas Greenland, for that he being lawfully cessed at the sum of £3 12s. towards the repairs of the parish church, refuseth to pay the same.

Also William Walker, lawfully cessed at the sum of 9s. 8½d. towards the repair of the church, refuseth to pay the same.

April, 1610. We have no chest at all to keep the surplice in, nor other ornaments belonging to the church.

2. We have not the ten commandments set up on the east end of our church, we had them set up on paper, but they are torn already; we would therefore desire they might be set up in a table of wood, sufficiently and well made that they may continue.

3. We have no strong chest for the alms of the poor, nor never had that is known of, because our parish is small.

4. The pews in the body of the church are much decayed.

5. The tower loft of the belfry is all open and ruined.

6. The eaves of the church on the south side, where they were board plated, the boards thereof are rotten.

7. The lead of the church on the north side is faulty, so that when the rain falleth it washes the walls on the inside of the church.

8. The steeple windows of the church are open and untrapped, so that many times the pigeons fly in.

9. The churchyard on the south side is unfenced, and the rest of the fence is not sufficient, but that any kind of cattle being put into the churchyard may go out of the churchyard into the ground adjoining, or any kind of cattle being put into the ground adjoining may go into the churchyard.

10. The earth on the south side of the churchyard fence is risen up so that the middle rail is almost covered with earth, and the rail-fence is not two foot high, whether it were the rubbish or scraping of the church were laid there, or how it came, I know not, but the rails are rotten therewith, and the fence much the worse.

11. We have no pulpit cloth, or cushion of silk, or such like instead thereof.

October 1610. Our churchyard is not well fenced in the default of William Gibbs, late churchwarden there, who was required to repair the same by order of the archdeacon.

SOME EAST KENT PARISH HISTORY.

When he appeared in the court, he answered and alleged that he was for one year churchwarden of Elmstone, and that by the custom of the said parish he was to continue two years, and that the churchwarden before him did continue in office for two years; and that he as the churchwarden for the first year, did pull down the fence of the churchyard, being ruinous, intending to set up and replace the same, and bought timber, which still remaineth in the churchyard, but contrary to his expectation was put out of his office the first year, being then out of purse for the repairs of the bells and other necessities for the church the sum of £10 and upwards, which money he hath not received as yet, and is not likely to receive it, and he is now out of his office of churchwardenship.

Mr. William Gibbs and Mr. Edmond Gibbs refuse to pay the amount for which they are cessed to repair the church.

We present that we have had no clerk or sexton these twelve-months and more, to ring our bells or clean our church, but as our minister sometimes doth toll a bell, because Mr. Edmond Gibbs will not pay the clerk his wages, when we had a clerk.

Mr. Edmond Gibbs hath taken from our church certain bricks and paving tiles and employed them to his own use, to the number of a load as the report goeth, and hath detained them these seven or eight years, notwithstanding they have been divers times demanded of him, for which cause a needless charge of providing new hath since been brought upon our parish.

1633. Daniel Forwic, for not being at church at Easter and other times.

1635. Edward Chambers refuseth to pay his cess made towards the repair of the church, in which he is cessed at 29s. 3d.

1636. Our minister performeth the duty as is required on Sundays, but not on the Holy days.

When Petlye Wyborne appeared in the court he said that he had gone to the church on those days, until he was weary thereof, because nobody came; and there is no parish clerk to open the door or towle the bells, and that he is willing to perform the same again, when there is a clerk under him.

1637. Sure a surplice we have and he doth wear it, but no hood; and whether he be a graduate or not so, we know not.

When the rector appeared in the Archdeacon's Court he was admonished to procure a hood and wear it according to the canon and answerable to his degree.



The Crypt, North Transept.
Before the removal of the human remains.



The Nave of the Crypt, from the West Door.
St. John's Church, Clerkenwell.

HOME OF THE KNIGHTS HOSPITALLERS.

1639. The names of those who have not paid Lawrence Jolfe his wages as clerk for the space of these two years and a quarter, ending at the Feast of St. John the Baptist last: Mr. William Gibbs senior, and Mr. Edmond Gibbs.

Also Abraham Chambers, four shillings a year; he is behind for three years.

Gabriel Drayson, eightpence a year, and is behind also for three years.

John Bromley, eightpence a year, and is behind for three years.

Daniel Forwic, sixteen pence a year, and is behind for three years.

Stephen Carter, fifteen pence a year, and is behind for three years.

And John Harrison; all of Elmeston, who refuse to pay the parish clerk.

1641. Our late churchwarden, John Bromley, hath given up his account before the minister, churchwarden, and parishioners, but yet retained the sum of 18s. 4d. due, according to his own account, to the parish.

N.B.—The parish of Elmeston then had only one churchwarden, as at the present day.

[To be continued.]

THE LONDON HOME OF THE KNIGHTS HOSPITALLERS, NOW THE ORDER OF ST. JOHN OF JERUSALEM.

By E. W. HUDSON.

THE interesting relic of old London with which we are now concerned is bound up with practical Christianity as understood in the Middle Ages, with chivalry and romance, both of peace and war.

It was also witness of much suffering, and the Order itself a victim of oppression almost resulting in annihilation, ultimately followed by resurrection on modern lines, to fulfil again more beneficently than ever the object of its foundation in the twelfth century, as set

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out in the motto adopted by its founders, "Pro utilitate hominum."

The event to be described, and which calls for some notice, is the re-opening of the ancient crypt of the church of the late Priory of St. John of Jerusalem at Clerkenwell, one of the two buildings almost close together which are all that now represent the important central home of the Knights Hospitallers in England. Situated to the north of the old portal, Newgate, but now in the heart of smoky London, within a stone's throw of one of its busiest arterial thoroughfares from west to east, with a tramway carrying immense throngs of people, there, surrounded by squalid courts, narrow streets, factories, and fourth-rate shops, were to be seen on one bright May afternoon last year many splendid equipages belonging to lords and ladies of more ancient lineage than some crowned heads of Europe. There, outside an uninteresting Queen Anne building, a fine corps of uniformed men in dark tunics with red cross on a white circle upon their arm was drawn up, and several venerable ecclesiastics, who, like the gentlemen and ladies, wore in some cases a jewel formed of an eight-pointed cross in white enamel, took part in the proceedings.

This jewel, intended, as supposed, to symbolize the Beatitudes,* is the badge, used in slightly varying form, for the different grades of knights, dames of grace, chaplains, serving-brothers, and associates of the revived Order of St. John of Jerusalem, which is now the centre of an immense amount of philanthropic work in nursing the sick and wounded in all parts of the world in war-time, and in giving First Aid to the injured throughout the kingdom in time of peace. Her late Majesty Queen Victoria was the supreme head, and the King, then Prince of Wales, grand prior, but since his accession to the throne the position has been taken by his son, the present Prince.

While the company is arriving and taking its place in the church over the old Norman substructure, we have time to run through a brief history of the Order, which is bound up with that of the Crusades for two centuries (from the eleventh to the thirteenth), also with the Latin kingdom of Jerusalem and the famous sieges of the Holy City, of St. Jean d'Acre, of Rhodes, and in later years of Malta, the names of these two islands being given to the knights in succession when they took up and changed perforce by the fortune of war their place of residence.

Notwithstanding their great wealth, heroism, and services to humanity, especially to the western nations in keeping down Turkish aggression, the knights encountered misfortune after mis-

* A star with eight points was one of the five sacred symbols of Assyrian and Indian deities thousands of years before the Christian era.

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fortune as the centuries rolled on. There was spoliation of their possessions in England by Henry VIII., their suppression at the end of the eighteenth century by the French Republic, with the loss of £50,000 a year income, and their ejection from Malta by Napoleon; so that after a record of splendid ascent, their decadence was sad and their ruin complete. In the halcyon days of the Order mercy walked hand in hand with bloodshed, as pilgrim and paynim could testify. Now, in its revival, mercy alone is the ruling spirit; and in Turkey in 1877 the Saracens' successors, as well as their Russian enemies, felt its influence around Plevna and elsewhere, as at the present time Briton and Boer have had to bless its ministrations in South Africa, though the bullets of the burghers have often rattled against its waggon-covers and ambulances.

The foundation of this *chef lieu* dates back to the early years of the twelfth century, when a rich Norman baron with a pious wife, Jordan and Matilda de Briset, or Bliset, conceived the idea of founding a branch of the religious Order which had for some years in Jerusalem, by consent of the Khalifs, ministered to the wants of Christian pilgrims. The Order had at this time (*circa* 1113) latterly suffered much persecution by the Seljuk Turks, whose rule had superseded the milder government of the Khalifs. Roused to action, and with the approval of Pope Paschall II., the brethren donned belt and sword, and swore to devote their lives to the larger object of putting an end to the Moslem domination in the Holy Land. Numbers of ex-Crusaders, soldiers of fortune, and others from various countries of Europe, joined their ranks; property to a large extent came into their possession, until some 1,900 manors (150 being in Great Britain), at the zenith of their power, belonged to them.* The establishment of headquarters in the large cities was a natural outcome of this prosperity, and to provide one for London ten acres of land were acquired outside the walls and near the swift "River of Wells" (otherwise the "Fleet"), which rose on Hampstead Heath and fell into the Thames at the point where Blackfriars Bridge now stands.

Briset then caused to be erected a stately pile, comprising a large church, cloister, refectory, dortoirs, guest-houses, prior's house, stables, hospital, gate-houses, etc., laid out gardens, and planted orchards, all of which were enclosed by a high stone wall. I believe that a small chapel or cell existed already, and was incorporated in Briset's design.

Its magnificence by later additions is shown by records of

* St. John's Wood and Hampton Court, the latter afterwards leased to Cardinal Wolsey, for ninety-nine years in 1514, were their property.

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building, entertainments, royal and ducal visits—kings, queens, princesses, and nobles visiting and staying as guests for a long time therein. The wealth and power of the Order raised the ire of the insurgents *temp.* Richard II., when Wat Tyler, Jack Straw, and their Kentish men in 1381 threw London into consternation, setting fire first to the Savoy Palace, the home of the Duke of Lancaster, then, proceeding to Clerkenwell, they set fire to this priory, which took a week for its entire destruction, while the rebels finished up by beheading the prior on Tower Hill. Very little more than bare walls remained; of these were the lower parts of the great church, viz., the crypt or undercroft of the choir, and a portion of the choir itself overhead.

The insurrection being crushed, the knights set to work to rebuild their establishment. The church was re-erected so that the choir retained its old position exactly; the nave, as we now know, was made a different shape, but all of that nave and all the new domestic buildings, except one gate-house, have since been destroyed, while the noble crypt was practically uninjured, though naturally showing the effects of time and neglect during seven centuries and more. From 1381 to 1504 the re-edification and beautifying of the priory took place under different priors. Froissart, the old chronicler, speaks of the church as a "mynster," and the general impression always has been that it was cruciform in shape. Hardly three decades, however, had passed after its final completion, before the quarrel of Henry VIII. with the Pope had reached a climax, and the king, not content with throwing off the yoke of Rome, resolved to seize all the religious establishments of that church in his dominions. The allegations of misappropriation of revenue, of dissipation and irreligion, served as sufficient excuse for seizing the property of all nunneries and priories. This one was not excepted, and in 1540 it was taken possession of, the brethren turned out, and the Prior soon after died of a broken heart. Henry sold the property to John Dudley, Viscount Lisle, for £1,000, retaining the church, however, as a warehouse for his war stores and hunting paraphernalia, its repair, of course, being neglected, so that it fell into a state of degradation and decay.

The great puritan, Lord Protector Oliver, who earned such obloquy a hundred years later for stabling his cavalry in the glorious cathedrals of England, was by comparison but a mild instance of the reaction from superstition. Henry VIII., "Defender of the Faith," threw down minsters and robbed church property from mere cupidity. The church soon after the middle of the sixteenth century even was in a neglected state, full of the king's "toyles and tentes," as Stow, the historian, tells us. When the boy-king,

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Edward VI., succeeded his father in 1546, the wily and ambitious Duke of Somerset, his uncle, was, for a time, the real ruler of England. He, desiring for his aggrandisement a new palace in the Strand on a site opposite the little green where St. Mary's Church now stands, looked out for suitable sources of building-stone on which he could lay his hands, and he marked the noble pile at Clerkenwell for demolition.

The strength of the priory church proved too great to succumb to pickaxes, and mines were laid under its foundations and massive bell-tower, the equal of which in beauty Stow says he had never seen. Nearly the whole building was blown up with gunpowder, and the materials carted away by the Duke for use at his works. The choir was to some extent spared, either through Somerset's disgrace or from no more stone being required. Cardinal Pole patched it up in Queen Mary's reign, but her death and Elizabeth's accession stopped any monastic use of it. Many years after it was partially restored by Dr. Hall, Bishop of Exeter and Norwich, and later by the Marquis of Aylesbury, the then proprietor, who apparently built up the west end, where it had joined the nave, and enclosed two-thirds of the width of the choir (it was originally a three-span choir divided by arches carried on clustered and round columns alternately), making the central aisle his private chapel and the upper part of the north aisle a library, as adjuncts to his mansion being part of the ancient priory, while he used the Norman crypt for cellarage and fuel stores. London's expansion beyond the walls caused streets to be laid out and houses built on the rest of the site, the old foundations in some cases being utilised, but the main courtyard, somewhat narrowed indeed, was left as a "square," and received the name of the patron saint, corrupted by the common folk to "Jone's Square," but still officially called "St. John's Square," while the lane leading north, on which the east wall abutted, is called St. John Street to this day, and is the City end of the Great North Road famous in coaching-day annals.

We are indebted to Hollar, the celebrated engraver, for several views of the remains of the priory as it appeared about 1661. The chapel remained in the Aylesbury family till 1706. It was gutted by the Sacheverell rioters in 1710, and pews and fittings burned in front of the door. From 1716 to 1721 it was in the market, and in the latter year was bought by a speculator, enlarged by taking in the north aisle again, and transmogrified into a bare "Georgian" cubicle (retaining, however, several late Gothic windows in east and south wall), with galleries, flat plaster ceiling, and high pews erected, and then sold to the commissioners for providing fifty extra churches for London, a slice of the whole parish being cut off for

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better ecclesiastical service.* At the same time intramural burial began in the ancient crypt as well as in the narrow strip of yard between the east end of the church and St. John Street, levelled and planted in 1886 and made into a public "garden," small indeed, but a boon to the poor of the neighbourhood.

For a century and a quarter the remains of parishioners were received into its narrow bosom, and such was our ancestors' folly and ignorance of sanitation, that the *élite* of the defuncts, boxed in the gruesome black coffins of the period, were lowered down through a trap-door in the vestry after the funeral service, and piled on top of their predecessors, or stuck up endways in the beautiful crypt, and, as years went on, naturally revenged themselves upon the quick by giving out those insanitary emanations so graphically described by Dickens in his remarks on the City churches, and how the worshippers breathed, coughed, and choked hebdomadally with "the dust of dead citizens" rising from the vaults below. Our grandchildren will hardly believe that not till 1854 was this state of things prohibited by law. In 1893, roused to action by the medical officer to the vestry, an order of the Privy Council was obtained for the removal of the dead, and soon afterwards 323 bodies, besides fragments, were transported reverently to Woking Necropolis, and the crypt so cleared ceased to be a charnel-house for ever.

The rector, the Rev. T. W. Wood, and Churchwardens Millward and Fincham, with some financial help from members of the revived Order and the public, set to work to clear out earth from the crypt and concreted the floor area; but to restore the whole was a great undertaking in a poor parish, so that even after seven years' waiting, and in spite of gradual improvement effected, much remains to be done to complete the work.

The news of the first clearance brought thousands of visitors but few subscriptions, though architects and archæologists were full of admiration of what is a unique relic in London, and one of the earliest rib-vaulted Norman structures in England. After five years sufficient subscriptions to warrant a commencement had been received, and in May, 1900, the restoration was begun. The only entrance till then was an opening broken through the wall on the churchyard side, where once the east window had been. This was closed and an oak reredos fixed, a new entrance made in the

* Here, in 1847, as the register shows, George Frederick "Cambridge" (described as of Deptford, Kent, gent.), H.R.H. the Duke of that ilk, Queen Victoria's cousin, entered, by the aid of Dr. Hugh Hughes, rector of St. John's, into the matrimonial state with Sarah Fairbrother, spinster, of Baker Street, daughter of John Fairbrother, gent.

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original position at the opposite end, stone steps from the street fixed, the floor laid with tiles, the dirt carefully removed from the stonework so as not to efface the old tool-marks, which were much in evidence, electric light installed, and chairs provided, so that after centuries of desecration it is again usable as a church room for parochial work. The striking contrast between the old walls, roof, and stone bench on which mailed warriors once sat, with modern electric light, heating appliances, and twentieth-century costume, forms, indeed, food for reflection.

Such is the work done—the result of only £800 expenditure—which was apparent to the fashionable gathering on May 21st, 1901.

Returning from our inspection to the upper church, the Georgian cubicle referred to (now, however, somewhat improved by a restoration made ten years ago), the dedicating service was carried out.

The Archdeacon of London's address in the church, and that of the rector in the crypt, were *resumés* of the work of the Order, up to the date of the suppression in England in 1540. They pointed out that from the twelfth to the seventeenth century, no fraternity in Christendom had had a more eventful history, nor such tremendous conflicts with the whole power of Islam. Forced out of Jerusalem by superior numbers in 1187, the Latin kingdom, after eighty-eight years, ceased to exist. The Knights retired to St. Jean d'Acre, whence, after 100 years' occupation, they were obliged to retire to Cyprus, where they became naval masters of the Mediterranean in spite of fearful opposition. Again taking the offensive, they captured Rhodes in 1310, were fruitlessly attacked by the Turks in 1480 and after 212 years' possession, and sustaining a second siege lasting six months (7,000 against 200,000), they retired with all the honours of war in 1522. In 1310-12 much of the property of the Templars was allotted to them by the joint spoliators of that order, viz., Philip, King of France, and the rascal who then occupied St. Peter's chair. Passing thence to Candia, Messina, and Syracuse, they finally settled at Malta, by consent of the Emperor Charles V., in 1530, and built and fortified that remarkable town Valletta,* which Napoleon occupied and plundered, ejecting the Order therefrom. After his defeat in Egypt the British took possession, and remained, by request of the Maltese themselves, an arrangement confirmed by the Treaty of Paris.

* An account of St. John's Cathedral and public buildings appeared in the "R. I. B. A. Journal," vol. v., 3rd series, and of the great hospital in the Rev. W. K. R. Bedford's paper, published in 1882.

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Though the Order had been dead in England since 1540, yet between the years 1827 to 1834, George IV. and William IV., perhaps influenced by interest in our new possession, were moved to resuscitate it on modern lines, which was ultimately done, first by enrolling members of the aristocracy (it being made imperative that all knights of justice should be able to show sixteen quarterings to their arms), and then by instituting lower grades of actual workers and nurses. Quietly advancing in useful work, it meets annually for worship in the church once its own, now parochial; but it had no habitation on the old site till twenty-nine years ago.

At the conclusion of the address, the company descended to the crypt, which, after the rector's address, was declared open by Lord Egerton of Tatton. Adjournment was then made to the sale of work in aid of the fund for restoration which was held in the gate-house.

A word may be said about this sixteenth-century gate-house. It was rebuilt by Prior Docwra, (1501-4) and was in later years used by the publisher of "The Gentleman's Magazine," and finally up to 1870 as a tavern, but by the generosity of the late Sir E. Lechmere, the then chancellor, it was acquired, restored, and made the headquarters of the order. Thence now go forth all the wonderful ambulance appliances, the arrangements for teaching First Aid to the injured by classes throughout the kingdom, whilst at the church meet all the bands of nurses and red-cross men before proceeding to the seat of war.

The gate-house was only after the greatest difficulty saved from destruction in 1845, when it was proposed to demolish it in order to widen the roadway over which it stands. The destruction avoided, this gatehouse was soon after repaired. In the large room over the arch the chapters are held, and the grand prior's throne is placed; the remainder is occupied as a library on the ground floor, and as offices upstairs. A large hall is being erected adjoining to meet the increased wants of the Order. The English royal family, many European kings, queens, princes, archbishops, bishops, warriors, and statesmen are members, and their autographs are to be seen on the roll of membership.

One point more of great interest in regard to the church remains to be noticed. I have said that the burnt nave was replaced on a different plan after the fire, but not till last year was it suspected that the original one was circular, like the Temple Church just off Fleet Street, and others all over Christendom, supposed to be based on the form of the church of the Holy Sepulchre at Jerusalem. Four round churches only at the present day remain intact in the island; now we know that London once possessed three—two,

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standing at the same time and consecrated in the same year.* In excavating last year for the new steps for better access to the crypt, segments of old ashlar masonry to a radius of about thirty-two feet, and forming a chord of thirty feet, equally placed on the main axis, were uncovered. All the rest had been removed, either by Somerset or at the rebuilding after 1381. Enough remains to show that it had once been approximately as shown on the restored plan here given, any deficient parts being therein based on other examples, though whether the exact number of columns in the arcade circle was six or eight is uncertain.†

Great interest has been excited by the discovery. Fragments of mouldings, ornament, tiles, and pottery—the mouldings showing traces of extensive colouring and gilding, indicating lavish decoration—have been classified and arranged in the side-chapels, which it is now proposed to restore and re-open when funds admit. Very shortly the squalid tenements that are built close up to the south wall of the upper church (which wall is of the fifteenth-century) will be cleared away by the London County Council, when refacing and general restoration of the masonry will be necessary. The Restoration Committee hope that some wealthy Englishmen and Americans will contribute liberally to the funds needed for this work. Many visitors from the United States who claim descent from English county families visit the relics, and are specially interested in one from its connection with the ancestors of the murderer of President Lincoln. In the little churchyard against the wall is a rounded headstone, situated behind the first seat on the left-hand side, indicating that it marks the family grave of John Wilkes Booth. It dates from 1836, and the burial register contains several entries of members of the family there interred. The exigencies of London traffic have necessitated the curtailing by thirty feet of the yard for widening St. John Street. The London County Council has had the human remains carefully removed since these notes were made. This slip of ground is the very site of two houses removed in the eighteenth century to enlarge the churchyard, and now, after a century and a half, it has been again taken away.

* The third was an earlier structure, belonging to the Templars in "Old-bourne," east of Chancery Lane, but every vestige has disappeared. It could not have been in use more than seventy years before it was abandoned for the new one off the Strand.

† A more detailed account by the present writer appears in the "R. I. B. A. Journal," vol. vii., 3rd series p. 465.

ARDERNE'S CHANTRY AT LATTON, ESSEX.

By C. E. JOHNSTON.

SIR PETER ARDERNE, kt., not improbably the son of John Arderne, who was a baron of the exchequer in 1444, became, in 1440, deputy of William de la Pole, Earl of Suffolk, who was chief steward of the King in the Duchy of Lancaster; he took the degree of the coif in 1443, and became one of the King's serjeants-at-law. In 1446 he was lord of the manor of Latton Merk, in Essex, which took its name from the family of de Merc, who held it, at the time of Domesday, of Count Eustace of Boulogne, and for 150 years after. In 1448 he was made chief baron of the exchequer and a justice of the King's Bench, in which offices he was confirmed on Edward IV.'s accession; but in 1462 a new chief baron was appointed, and Sir Peter Arderne remained a justice of the King's Bench.

On February 10th, 1466, licence* was given to Sir Peter Arderne, or his heirs and executors, to found two perpetual chantries, one of a chaplain to celebrate divine service at the altar of the Holy Trinity in the chapel of the Holy Trinity and St. Mary the Virgin, newly built by him in the church of Latton, and the other of another chaplain to celebrate divine service at the altar of St. Peter and St. Katharine in the same church, for the good estate of the King and his consort, Elizabeth, Queen of England, and their heirs, and the said Peter and Katharine his wife, and for their souls after death, and the souls of the relatives and benefactors of the said Peter and Katharine, and all for whom he is bound to pray; to be called the chantries of Sir Peter Arderne, kt., at those altars: and licence was given for the alienation in mortmain by him or his heirs, executors and assigns, to each of the said chaplains of lands, tenements, rents, services, and possessions, not held in chief, to the value of ten marks yearly for their sustenance.

Sir Peter died on June 2nd, 1467, and was buried at Latton. On June 25th following, Brian Rouclyffe, third baron of the exchequer, his executor, with John Leventhorpe, esq., Thomas Arderne, rector of Much Hadham, and William Gunnas, had licence,† for 33s. 4d. paid into the hanaper, to grant the manor of Merkhalle, *alias* Latton Merk, held in chief, to Katharine, widow of Sir Peter Arderne, and the heirs male of the said Peter and

* Patent Rolls 5 Ed. IV., p. 2, m. 6. † Patent Rolls 7 Ed. IV., p. 1, m. 5.

ARDERNE'S CHANTRY.

Katharine, with successive remainders to Anne, wife of John Bohun, esq., and Elizabeth,* wife of John Skrene, esq., daughters of the said Peter, and the heirs of their bodies, and in default of such heirs to persons to be nominated by the grantors.

On January 28th, 1477-8, the escheator for Essex and Herts was directed to inquire whether the King could, without loss to himself or others, allow Brian Rouclyffe to grant to Richard Haddesley, chaplain of Sir Peter Arderne's perpetual chantry in the chapel of the Holy Trinity and Blessed Mary of Latton, a messuage in Latton, and the manor of Overhall in Gilston, Herts. By inquisitions held at Stratford and Ware on the 27th and 28th October, 1478, it was found that the King might allow it without loss. It would appear that only one chantry was founded. In 1483 and 1486 John Bohun, and Anne his wife, presented to it, and in 1501 Anne Bohun, widow, presented. In the valuation of Henry VIII. the chantry was valued at £8 6s. 8d. yearly. At the suppression the value was the same :

" Wherof ffor rente resolute	3s.	4d.
An obyte yerely . . .	5s.	0d.
ffor the Xth . . .	15s.	2d.

23s. 6d.

And so remaineth there £7 3s. 2d."†

There were "neither juelles, ornamentes, goodes nor catelles" appertaining to it.

The chapel, which is now used as a vestry, is a red-brick structure about twelve feet wide by twenty feet long, built on to the north wall of the chancel: it has a perpendicular window of two lights at the east end, with some heraldic glass of later date in it showing the arms of Wollaye, and at the west end a similar window with plain glass, and a perpendicular oaken door. The wooden roof, which is tiled outside, is arched and panelled, the ribs still showing the original painting, and having bosses at the intersections. The walls of the interior were, originally, richly

* This lady was three times married: her other husbands were Richard Harpur and Andrew Dymmok, baron of the exchequer. She was living a widow in 1510, having survived all three (*vide* Cal. State Papers, 1510). It is probably she, with her husband, Richard Harpur, who are represented by brasses on a tombstone in the chancel floor at Latton: the man has under his feet a collared greyhound and a long sword girt across him; the lady is in a close-bodied gown with short sleeves. Over him are the arms of Harpur, "Ar. a lion rampant, gu. in a bordure, engrailed sa.," and under him the arms of Arderne and three sons; over her are the arms of Harpur impaling Arderne, but the shield under her is lost, as also the brass of a daughter.

† Chantry Certificates, Record Office.

ARDERNE'S CHANTRY.

painted, but the existing remains are very incomplete, as the walls were whitewashed at some later date, and the frescoes have been much damaged. In a hagioscope giving a direct view to the altar of the church are paintings of two angels kneeling, with censers outstretched towards the altar; over the hagioscope can still be read the words "Dunstanus Archiepiscopus," but the painting above, which was St. Dunstan singing to a harp, is now undistinguishable: by the side of this was a painting of two bishops in pontificals with crosiers, and a building, and over the entrance door was St. Christopher, bearing the infant Christ, with a globe in his hand, through the water, and a monk with a lantern peeping out of a corner; this last is just faintly distinguishable: there were various Latin inscriptions also, which are now illegible.

The wall was pierced through into the church so as to form an elliptic arch, under which stands the tomb of Sir Peter Arderne and Katharine his wife. The arch on the side of the chapel is plain, and on the wall above it was a series of paintings in seven compartments, of which some remains are still to be seen.

According to Gough, who has engraved them in his "Sepulchral Monuments in Great Britain," they were (1) St. Anne teaching the infant Virgin; (2) The Virgin in ermine, with the Child; (3) An infant saint and boys; (4) A cross in glory; (5) A female saint teaching a Child, and three other children, one eating; (6) The Virgin and Child, St. Joseph and a dove; (7) The Virgin and Child.

The space between the arch and the top of the tomb is filled by an iron grill, cutting off the chapel from the church; on the side of the church there is a canopy over the tomb, consisting of three pointed arches supporting a cornice, on which are, in knots of flowers and leaves, the initials P. A. K (for Peter Arderne and Katharine). On the tomb are two good brasses, of which Gough gives an engraving: that to Sir Peter Arderne shows a man with short hair, dressed in a gown; over him are the arms of Arderne, "Paly of six or and gu. on a chief ar., three lozenges gu., in the middlemost a chess rook sa." and under him ". . . a bend . . . charged with three stars" Lady Arderne has the so-called horned headdress and sideless cotehardi, with a mantle and double cordon; over her are the arms of Bohun, "Ar. a bend cottised sa. charged with a star of five points or, betw. six lioncels rampant sa.," and under her "Ar. a chevron engrailed sa. betw. three chess rooks of the last."

Gough narrates that there was a piece of vellum framed with wood bearing these lines, to supply what was once round the ledge of the tomb:

THE DIARY OF A ST. ALBANS APPRENTICE.

Hic subter petra : venerandus vir humatur
Ecce docent metra : Petrus Ardern vocatur.
Londiniis studuit : in fama crevit opimus
Lege cl'icusq' fuit : post in scacc'o Baro primus
Ac post Justiciarius : in banco residebat ;
Reddere judicia : pro nullo justa timebat
Ditavit multos : hanc edem quam fabricavit
Deprecor ut vultis : psalmum jam dicere David
Transit a mundo : Junii lucente secundo
Mille quadringent' : tres demptis septuageno.
Metra capellanus scripsit : si quaerere curas,
Nomen li Stephanus — : in tales adde figuras.

He also writes of glass in the east window of the church representing "A fine old man in a blue robe praying, and a woman in a divided headdress, having three times on her habit the bend cottised between the six lioncels, and behind her a girl in red in the same headdress," and in the centre the arms of Arderne impaling Bohun. It seems that nothing is now known of the vellum or the glass.

THE DIARY OF A ST. ALBANS APPRENTICE.

BY F. G. KITTON.

AMONG the papers of a gentleman (a native of St. Albans), who died recently in his ninety-fifth year, was found the fifth volume of the Diary of a St. Albans apprentice, by name Thomas Cumber, who apparently served his time with a local brewer. The young man's life was evidently an uneventful one, as indicated by the regular daily records, dating from January 1st to December 31st, 1785. That he was orthodox in the matter of religion is evidenced by the fact that he attended morning service at the Abbey every Sunday, and has duly entered not only the name of the preacher (Rev. Joseph Spooner), but also gives the reference to the text on each occasion. A characteristic entry is as follows: "In business ye whole day—din'd at ye Bell—eve at home." There were no clubs or institutes for working men in those ante-railway times, so that apprentices and others, whose calling compelled them to live in quiet country towns, sought and obtained recreation of the social kind at inns and taverns, the

THE DIARY OF A ST. ALBANS APPRENTICE.

smoking-rooms of which were regarded in the light of club-rooms. Here politics and other topics of general or local interest were discussed in conjunction with the pipe and foaming tankard. Thomas Cumber's diary unblushingly reveals the fact that certain of the St. Albans inns thus had attractions for him, and the "Flour de Lis" and the "White Horse" shared with "Ye Bell" the privilege of his custom. He was, however, an essentially temperate man, the expenditure for an evening's refreshment seldom exceeding a few pence. A journey by coach to London in those days was an event to be remembered, and, of course, to be recorded by the Diarist, whose orthography is not all that can be desired. Under date August 22nd we find the following entry:

" . . . At 10 [p.m.] went to see the mail coaches come in, the Liverpool, Manchester, Leeds, and Birmingham came in exactly at $\frac{1}{4}$ p. 10, drove furiously. I think the contractors will find their horses much hurt, and I do not know any occasion they have to drive at so very great rate. The coaches very neat and light, the King's arms on the pannels and letterd behind—coachman and guard in King's livery."

[The "Horseloaves Yard" is referred to under the same date. Can this be identified?]

In the course of business Thomas Cumber journeyed to various towns and villages within a few miles of St. Albans. On August 1st duty called him to "Cheyneys" (Chenies) and Chesham, and the fact is thus recorded:

"We set of [*sic*] for Chesham, Bucks, by way of Boxmoor, and left Bovington on the left, over Lay Hill Common and to Chesham—arriv'd there abt. $\frac{1}{2}$ p. 9—and put up at ye Nag's Head—after refreshing ourselves, we took a walk in the town, a stragling place on a bottom surrounded with hills—thence we proceeded thro part of the neat and pleasant ground of Skottowe, esqr.—to Charterhouse Farm where Chambers [his companion] had men at work—in our way we walkd thro a pleasant wood with some very lofty and clear oaks—after we had refreshd ourselves with sittg. $\frac{1}{2}$ an hour we returnd to Chesham the road way. Took a view of the church, a neat little place, and at the entrance was a monumt. of Jno. Cavendish, died Janr. 1618—aged scarcely 11. In the churchyard was the following inscriptn. on a tomb *board* to the memory of Mrs. Mercy, 2d wife of Ed. Pinklove—she was a tender mother, a lovg. wife, a sincere friend, an amiable Xtian, remarkably good to the poor and recko'd one of the best thread lace-makers in England—whimsical enough, but the author her husband was an oddity. Over the altar in the church I would remark the neatness of a monument—erecd. to the memory of Jno. Skottow,

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brother to the present—we returnd to the Nag's Head to dinner. . . . We set out after five to Cheyneys—to view the repository of the Bedford family . . . on the left of the road was a paper mill, the gardens remarkably neat and pretty, further on the park and house of Ld. Geo. Cavendish. We just turnd up a lane to view a cascade in the park, which was small but had a pretty effect. We proceeded on, got to Cheyneys soon after six and enterd the solemn repository and walkd over the heads of the Russells. The building is not very large—there are several monuments. On the rt. at the upper end as you enter is a large marble monument of a Russell and his lady, with a medallion above—of L. Wm. R. ye 2nd, on ye left side one—another was medall. of L. Ed. R. ye 3d. —L. Diana Arlington—and 1 Ld. Francs. R. ye 1st. L. Ann R. ye 7th—on the right was L. Geo. R. ye 6—L. Marg. Orford ye 9th, L. Jas. ye 5. L. Rl. ye 4th fixt between marble pillars represented with 2 seraphs and others. Fronting the door was a modern monument, erected by the late Duke 1724 in memory of Wriothsly D. of Bedford and Eliz. Dutchess of B. Several others, but we had no one to explain—the whole was worthy of observation. There is no monumt. to the memory of ye late Duke nor his son the Marqs. of Tavistock. It is supposd when the present owner [arrives] at age he will honor their memory. Those sacred bones which are seperated from the common mass will at the general resurrection not be distinguishd but will be on the common levell with the beggar—a very humbling truth this. The remains of the mansion house is inhabited by the steward. We refreshd ourselves with cyder and rum and water—(the ale was so very bad) at a little house by the church=eat, drank, and were merry, with order—and proceeded on our journey to Rickmansworth, thence to Watford, and at home abt. 10. Fine day and the harvest in general begun—went to White Horse and smoakd a pipe and settled our exps. which was each 8s.; spt. 4d. I trust we spent our time well—it was however quite an agreeable jovial day.”

In the evening of June 13th the Diarist visited the famous Vauxhall Gardens, of which he says: “The gardens neat, paintings good, musick of both kinds pleasing, the cascade very fine.” On the following day he went to Westminster Hall—“the court so crowded cd. not hear distinct.” Under the same date appears the following interesting note: “The shops from Fleet Market to Charing X were (saving here and there one) totally shut in grateful remembrance of ye shop tax—many burlesques on the shutters, as, —Old Pitt rais'd Engd. to its greatst. Glory, young P. rais'd Shopkeepers to ye Attick Story.—May the Liberty of ye Subject be preserv'd from the Arrogance of ye Ministr.—The Slavery of the

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People will be ye Ruin of the Nation.—This Shop to Lett, enquire of Mr. Pitt.—May the H[ouse] of C[ommons] be converted into the Sea and evry Member who voted for the Shop tax without a Cork Jackett.” Mild dissipation follows, and the Diarist tells us that he “went to Coventry St. to see ye automaton—a small wax female figure which answers thro a trumpet any quesn. put to it—a very great deception. The secret seems to be in a closet which none is suffer’d to enter. My brother and self went thence to ye circus St. Geo. Fields, horsemanship, fire works and sea fight good, ye singing tiresome, entertainmt. harlequin will o’wisp. A no. of people were assembled near the H. of C., and as we ret’d. a mob was at Fleet Market end.”

On November 9th business again called Thomas Cumber to the Metropolis. “It being Lord Mayor’s day so called—we went to Painters’ Hall, smoakd a pipe and spent abt. 2 hours in a large and jovial company and returnd abt. $\frac{1}{2}$ p. 9. Their hall is very neat and adorn’d with a great many very capitl. paintgs.—one amongst them was a Magdalen and its value is not to be set, as I was informd.” Then to Covent Garden Theatre next day, to hear “a new opera brot. forward call’d the Cholerick Fathers, with appearances against them—the piece was well receiv’d by a crowded house and honor’d with the Prince of Wales, his royal uncle Cumberland. Our Prince was very genteel and look’d admirably well.” The writer’s expenses at the theatre are entered as two shillings.

With one more quotation I close the record. Under date November 25th appears this interesting entry: “This day C. J. Atkinson, esqr., formerly member for Heydon, stood in the pillory near the Corn Markett, Mark Lane—his sentence was 12 m. imprisonmt. fine 2 thous. £. and to stand 1 hour in the pillory—very mild sentence for one who had defrauded Governmt. considerably, and indicted for wilful and corrupt perjury.”

Immediately following the last page of the Diary there is written (on the inside of the cover) the following: “May that Divine goodness who has conducted me to the close of another year—accept my humble thanks and praise—pardon the sins of my life and grant me his special grace to live more and more to his glory—following peace with all men and holiness without which no man shall see the Lord.”



Crowhurst Church, Surrey.

RAMBLES IN THE HOME COUNTIES, NO. II.

Oxted to Lingfield (7 miles), Oxted Station to Tandridge Church (1½ miles), Crowhurst Church (5 miles), Lingfield (7 miles). By train from London Bridge or Victoria (L. B. and S. C. Railway) and Charing Cross or Cannon Street (S. E. and C. Railway). Map: Ordnance Survey (one-inch scale), sheet 6.

THE district traversed by the ramble now suggested lies just to the west of the boundary line between Kent and Surrey, and offers to the Rambler peculiar attractions in the form of quaint and old-fashioned buildings, as well as fine scenery and the various beauties of green fields, rippling brooks, and blossoming hedgerows.

The journey from London to Oxted by railway is by no means uninteresting, particularly to the south of Croydon, where, from the window of the train, one can follow the succession of beds in the chalk as revealed by the cuttings through which the line passes. There are two tunnels between Croydon and Oxted, and immediately after passing through the former some fine sections of chalk are seen near Upper Warlingham Station. When the second tunnel is passed through the chalk is left behind, and the peaceful, verdant valley of the gault is entered.

Oxted Station is quite near the parish church, the massive low tower of which is well seen from the railway, but the village, or "town" as it is called, lies about half a mile to the west, on a pleasantly placed hill sloping to the east. Oxted Church, which stands on a slight elevation, and may once have been encircled by a moat, is worthy of a visit.

The road, or rather the pathway, to Lingfield is reached by walking a little to the west of the village street, from which point a pathway leads to the south. Some distance further on the charming little church of Tandridge is reached, with its magnificent yew tree at the west end, and its beautiful churchyard surrounding it. The church does not contain any monuments of great importance, but it is well worthy of inspection. The western tower, supporting an elegantly-shaped spire, is constructed entirely of timber, and the four legs upon which it stands may be seen from the inside. There are some interesting remains of Norman architecture in the north wall of the chancel, and near the entrance doorway of the church is a massive coped stone coffin-lid, probably of the twelfth century.

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Tandridge Church was restored under the direction of the late Sir Gilbert Scott.

Crowhurst, the adjoining village, lies due south of Tandridge, and a pleasant walk brings one within sight of its church spire, glistening, as shingled spires generally do glisten, in the sunlight. Here, as at Tandridge, there is an enormous yew tree of great age in the churchyard, and, curiously enough, there is a very large yew in the churchyard of Crowhurst in the adjoining county—Sussex. The tree at Crowhurst, Surrey, is hollow, and the trunk is furnished with a door on hinges which gives admission to the interior of the tree, where wooden benches, capable of seating several persons, are fitted up.

One is reminded that Crowhurst is situated in a district where iron was anciently worked by the very curious iron memorial to Ann Forster, daughter of Thomas Gaynesford, and dated 1591. The slab of iron, which bears the inscription in raised letters, is decorated with a series of bunches of grapes or other fruit, arranged in a kind of marginal border, and two shields of arms, two small panels representing kneeling children, and an elementary delineation of a shroud. Some of the letters of the inscription are reversed, or turned upside down.

Crowhurst Place, the ancient home of the Gaynesford family, is situated in this parish, and lies on the left hand side of the road which leads to Lingfield. As an example of ancient domestic architecture, with traces of its great hall, many of its fifteenth-century apartments practically intact, and its beautifully weathered half-timbered walls surrounded by a moat still filled to the brim with water, Crowhurst Place would be difficult to match. Perhaps the charming seclusion of the place and the beauty of the surroundings are even more striking than the architecture. The house is situated in one of those spots which the mind of the beholder instinctively feels must have been inhabited from very ancient times. Ightham Mote, in Kent, is built in a situation of seclusion and retirement which produces similar impressions.

Soon after leaving Crowhurst Place the handsome tower of Lingfield Church becomes visible. In leaving Tandridge the greensand hills are left behind, and in the free use of timber in buildings, the poorness of the roads, and, generally speaking, the evenness of the surface, we have sufficient evidence that we are now well in the Wealden district.

The many picturesque features of Lingfield have been often described. Probably it would be difficult to find another parish within an equal distance of London presenting a more remarkable combination of objects of great antiquarian interest with beautiful

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rural scenery. The village possesses many good specimens of fifteenth-century cottages, and one famous example of a fifteenth-century shop. The parish church, a spacious collegiate structure, was rebuilt in the earlier half of the fifteenth century, and contains the tombs of the first and second Lord Cobham and numerous monumental brasses to members of that powerful family, as well as to various masters of the college which formerly stood on the west side of the church. There are a few remains of the college buildings, but they are mainly in the form of foundations and low walls.

Close by the churchyard, on the north side of the church, is a good example (recently restored) of a fifteenth-century house, with its great hall and various offices.

Another reminder of the olden times, also of fifteenth-century workmanship, is the village cross, standing in an open space of ground commonly called the "Plestor," or "Plaistow." A "cage," or village lock-up for petty offenders, has been subsequently built quite close to the cross, and happily both the cross and the cage have been preserved.

Lingfield itself contains quite enough ancient buildings, etc., to occupy the whole of a long day, but as these suggestions are mainly intended for the use of those who wish to ramble from place to place along country lanes and amidst beautiful and interesting scenery, it will be unnecessary to give more precise particulars.

There is a railway station at Lingfield, where the train for the return journey to London may be joined.

The best places for refreshment are Oxted and Lingfield, the intermediate places do not offer the opportunity.

RAMBLE NO. III.

Ongar Station to High Ongar (1 mile), Norton Mandeville (2½ miles), Fyfield (4½ miles), Shelley (6½ miles), and Ongar Station (7½ miles). By train from Liverpool Street Station (G. E. Railway) to Ongar. Map: Ordnance Survey (one-inch scale), sheet 240.

AFTER leaving the station, cross the road leading to the town, and turn in, almost directly opposite, to a footpath leading across the fields in a north-easterly direction. The village and church of High Ongar will be visible almost immediately after leaving the railway station. The village is small, and, excepting the timber house adjoining the east side of the church-

RAMBLES IN THE HOME COUNTIES.

yard, does not contain much that is specially noteworthy. The church, dedicated to St. Mary, has a nave of Norman date, with a chancel equal to it in width of Early English date, and a modern brick tower, which is said to have supplanted the original steeple. The chief interest lies in the south door of the nave, now enclosed by the tower, a most beautiful example of Norman work, recessed in two orders, with two columns on each side of the doorway; the arch mouldings, label, and tympanum being enriched with chevron and varieties of diaper ornaments. The doorway is quite un-restored.

Continue eastward until the end of the village is reached, then take the first road to the left, which soon after bears round to the right again, and leads to Norton Mandeville Church and a few scattered houses. The church (All Saints) is a charming little example of one of the few un-restored buildings left in the county. It is evidently of fourteenth-century foundation, and has a nave, chancel, and south porch. At the west end of the nave, supported on a single beam and curved struts, rises a quaint bell-turret, with pyramidal spire, all weatherboarded on the outside. The windows in the nave are of two lights, with traceried heads set under round arches, all of fourteenth-century date; the north door also has a moulded, round-arched head. The porch also is of the same period, and although most of its original features have been hidden by subsequent repairs and additions, will repay examination. The chancel is separated from the nave by a low screen, with open traceried panels along the top. Note the lion and unicorn, in carved wood, of seventeenth-century date, on the top of the posts. Most of the rude oak benches are contemporary with the building. The font is Norman, and of rare shape—a square bowl, with small angular columns set on a square base.

From the church a path leads northward, between the farm and the group of cottages, across the fields to a small road, then, entering into the fields again in the same direction, skirts the west side of the wood, and joins the road at the small hamlet of Cannons Green. Turn to the right along this road, and, where it branches just beyond the houses, take that leading to the left. Fyfield Church lies a short distance along this road, the village being on the further side. There are several old cottages worth examination, and a good inn in the village.

The church (St. Nicholas) viewed from the outside, with its tower supporting a timber-framed belfry and spire, is a striking object. There is a nave with aisles, chancel, and north porch; in the tower are considerable remains of the original Norman work, in which Roman bricks have been used. The bricks are also used

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to form the newel of the tower stairs, being laid flat and cut to a circular shape, the stairs being formed with rubble and flints.

The inside of the church is full of interest. The arches supporting the east and west walls of the tower are of thirteenth and fourteenth-century dates respectively, but the former was rebuilt during the restoration some nine years since. The font is Norman, and has curious carving and arcading round the bowl. The thirteenth-century sedilia, piscinæ, and various other canopied niches and recesses, will be noticed, also the delicate carving in the mouldings round the east window.

From Fyfield a choice of ways back to Ongar is open to the pedestrian; that by the direct road leading from the village opposite the inn is the best to take if the weather be unfavourable; the other, a much pleasanter path, leads from the south side of the churchyard through the meadows, skirting the river Roding for about three quarters of a mile until the road is reached, then turns to the right across the ford, and along the road, where it meets the high road in about another three quarters of a mile; turning to the left again, Ongar Station is reached in two miles, the town being half a mile beyond. The country hereabouts is well wooded, and for the greater part lies over two hundred feet high. Shelley Church, which is visible on the right of the main road, about half way to Ongar, stands in an old churchyard, but has been lately rebuilt. The rectory was formerly the residence of Bishop Newton, the commentator on the Prophecies.

The town of Chipping Ongar should certainly be visited, if time allows. The church, situated in the middle of the town, is of Early Norman date, and contains, built up in the quoins and window openings, a number of Roman bricks. Inside the west end of the nave, and in somewhat the same position as that described at Laindon in a previous article (see pp. 96, 97), rises a timber-framed tower, crowned with a spire. The outside of the latter is quaintly leaded, the belfry being weatherboarded as usual.

Between the church and the market-place is a building, now used as a shop, dated 1642, with overhanging gabled stories supported by carved scrollwork brackets.

There are many other old houses in the town, also the remains of the castle built by Richard de Lucy, chief justiciary of Ireland; the moat and the mound, of much earlier date, upon which the castle was built, alone remaining.

RAMBLE NO. IV.

Hadley Wood Station to Aldenham. Hadley Wood Station to Battle of Barnet Monument (1½ miles), St. Albans Road (1½ miles), Shenley (3½ miles), Radlet (2 miles), Aldenham (2½ miles). Total, 11 miles. Map: Ordnance Survey (one-inch scale), sheets 139 and 256.

ON leaving the station, turn to the right and follow the winding of the road, bearing to the right. Soon the first gate of Hadley Common is reached. It is a picturesque and rural spot, and speaks well for the foresight of the early residents of Monken Hadley. When the common lands were divided in 1777, most of the townships enclosed those awarded to them, and from time to time disposed of the same, but Hadley has been retained for the main part in its original state, and now forms a common of exceptional beauty.

As Hadley would probably join the once extensive common of Finchley, many historical events would be connected with both. Of the latter place, a very interesting account appeared in a former issue of this Magazine, from which we gather that Queen Elizabeth passed along its highways when obeying the mandate of her sister Mary; that in 1640 peat was cut and dried and carried to London as fuel, "sea-coal being stopped in consequence of Newcastle being in the hands of the Scots"; that during the years of plague many inhabitants of London encamped upon these commons, and, some dying of fright, were buried in unmarked graves.

Agnes Miller was ordered to be "duckt" in a pond on the common for being "a notorious and common scoulde." Highway robberies and murders were frequent. The famous Dick Turpin robbed numerous coaches and "machines" on these roads, and this state of things was only put an end to by the introduction of mounted patrols.

Following the road over the green to Hadley Church an old tree is passed surrounded by an iron rail. By some it is called "King Charles' Oak," by others "Latymer's Elm." Be it oak or elm, some few years ago it fell over, and is now standing upon its head. The church is well worthy of a visit; its brasses, registers, and plate are most interesting, not to mention its "hagioscopes" or "double squint," which is very rare. Externally the iron cresset or beacon-tower is worthy of note. It was last used at the Diamond Jubilee. The last time it did serious service was at the Stuart rising in 1745.

A little further on we gain the high road. Going north for a

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short distance we reach the junction of the Holyhead and Great North Roads ($1\frac{1}{2}$ mile). Here stands a monument recording the battle of Barnet, in 1471, between Edward IV. and the Earl of Warwick. The King's army came from London, and it is said that the soldiers sharpened their swords upon a whet-stone just before reaching Barnet, this giving the name to the "Whetstone" of our day. The stone may still be seen near the post office at the latter place.

Continue along the road to the left of the monument, and on the right is Wrotham Park, one of the seats of the Earl of Strafford. The sad death of the late Earl about three years ago will be fresh in the memory of all. In 1757 Admiral Byng was residing here, and went forth to his trial and execution. He was shot on the quarter-deck of the *Monarque* in Portsmouth Harbour, March 14th, 1757.

At the end of the park fence, turn to the left ($1\frac{1}{4}$ mile); the St. Albans road is soon crossed, and facing are the gates of Dyrham Park. Through a succession of beautiful lanes skirting park lands, directions on the finger-posts must be followed to Shenley ($3\frac{1}{2}$ miles), avoiding Ridge. Passing through the village, turn sharp to the left to Radlet (2 miles). Very fine views of the surrounding country are to be had from many points. Pass Radlet Station (Midland R.), cross the road from Elstree to St. Albans, and follow directions for Aldenham. This district was suddenly brought into notoriety in 1824 by the murder of Mr. Weare, a solicitor, by John Thurtell. "No similar crime probably ever created such sensation." Thurtell was hanged at Hertford, January 9th, 1824. The incident was dramatised at several of the London theatres. A little way up the road at Aldenham Corner leads to the scene of the murder.

On the high ground on our right is Camp Row, a corruption of Keneprow, where stood the gallows, held in common by the monks of Westminster and St. Albans, on which to hang persons condemned to death in the court of Aldenham. A tramp down the hill soon brings us to the village of Aldenham. Here the church is the main object of interest. Its foundation dates back to Saxon times. Most of the present church was built about 600 years ago. Many objects of interest will be found there—brasses, tombs, and an exceptionally large oak chest, nine feet eight inches long, made from one oak, and clamped all over with iron. The lid has seventeen massive hinges, and is secured by eight hasps, besides locks and an iron bolt.

In the churchyard is an ancient cross, and among some interesting tombs there is an extraordinary one in memory of Mr. and Mrs. Hutchinson, who were buried in 1697 and 1706 respectively. The

"CRECKETT" PRIOR TO 1558.

two small altar-tombs are surrounded by an iron railing, the enclosure being but four feet square. Four self-planted sycamore trees have grown through the tomb, uplifting the stones and breaking them into many pieces, and in several places they have completely absorbed the railings within their trunks. The trees are of great size and beauty. Some years ago, when alterations were going on at the church, many tomb-stones were abstracted, some being taken and used as hearth-stones, etc., in the village cottages.

There is a comfortable inn opposite to the church where refreshments may be obtained. The walk might be continued past Aldenham Abbey (so called), by the footpath to Bricket Wood (station L. and N. W. R.), a charming extension of the ramble, or the tourist may retrace his way to Radlet Station, and by train soon find himself back again at St. Pancras or Moorgate Street.

THE GAME OF "CRECKETT" PLAYED AT GUILDFORD PRIOR TO 1558.

By G. J. JACOBS, F.R.A.S., F.R.G.S.

THE quaint and prosperous old borough of Guildford can boast, amongst other unchallenged distinctions, of the honour of the possession amongst its town records of the first authenticated use of the present title of our great national game of cricket.

The circumstances are of such an interesting character that a few sentences may well be devoted to an account of them.

The records of this town were contained in an old "black book" dating from the thirtieth year of Edward III.'s reign (A.D. 1357). It would appear however that, owing to the catastrophe of the bursting of the town sewer, the iron chest in which it was contained, with other valuable papers, was saturated, resulting in their partial destruction.

Early in the seventeenth century, however, George Austen, formerly "Maior of Guldeford," a very diligent and scholarly man, set himself the task of deciphering and re-copying, as far as possible, for the benefit of posterity, any remaining legible portions, and completing the record up to his own times.

We are, therefore, through him, in the possession of the fact that in the fortieth year of the reign of Queen Elizabeth (namely, A.D. 1598) a public inquiry was held as to the ownership of a plot of ground lying near the North Town ditch, which had originally

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lain waste, and was said to have been inclosed some forty years previously by one John Parvish, to whom it had been lent by the corporation as a timber-yard, in order to frame the timbers of the Half Moon Inn. (The Half Moon Inn referred to was only demolished some two years since, in order to enlarge and beautify the Lion Hotel in the High Street.)

The "Maior and approved men" of the town, on the other hand, claimed that the parcel of land really still remained their property.

Among the witnesses before the commissioners of inquiry at "the great law-day" were many who testified that the ground had been used prior to the last forty years as waste land for framing timbers upon, also for sawpits and for the "batinge of boares and bulles." One of the witnesses, Johan Banistor, "Widow of John Banistor, aged about 4 score years," deposed that, when a child, she was taken by her father to see a "boare batinge on the spot. She the better remembreth because the boare, breaking loose, did shee for feare fall back into a sawpit made upon the said ground."

Another witness, "John Derrick of Guldeford aforesaid, beinge of the age of ffyfty and nyne yeeres or thereabouts, voluntarily sworn and examined, saith upon his oath that he had known the parcel of land lately used as a garden and some time in the occupation of John Parvish, late of Guldeford aforesaid, Inhoulder,

[The following is a facsimile of the latter and more important part of this quotation:]

That he beinge a freeman in the town of Guldeford in the county of Surrey, did knowe that the same waste laye for the space of ffyfty yeeres and more, and did knowe that the same waste laye and was used as a garden and some time in the occupation of John Parvish, late of Guldeford aforesaid, Inhoulder,

and that he beinge a freeman in the town of Guldeford in the county of Surrey, did knowe that the same waste laye for the space of ffyfty yeeres and more, and did knowe that the same waste laye and was used as a garden and some time in the occupation of John Parvish, late of Guldeford aforesaid, Inhoulder,

deceased, lyinge in the parish of the Holy Trinity of Guldeford, betweene the garden sometimes Thomas Northalls, on the north of the highway leading through the North Towne ditch of the said Towne of Guldeford, on the south part, for the space of ffyfty yeeres and more, and did knowe that the same lay waste and was

NOTES AND QUERIES.

used and occupied by the inhabitants of Guldeforde aforesaid to lay timber in and for sawpitts and for making of fframes of timber for the said inhabitants, and that oulde Butler, Carpenter, deceased, dwelling in the Towne aforesaid, did commonly use to make frames of timber there; and also this deponent saithe that hee, beinge a schollar in the free School of Guldeford, hee and divers of his fellowes did runne and play there, at *Creckett* and other plaies, and also that the same was used for the baitinge of boares in the said Towne until the said John Parvish did enclose the said parcel of land."

It will appear from the above that the game which has afforded to our nation probably more manly sport and muscular development than any other, and has obtained favour not only in England but in all her possessions and dependencies, and has been adopted with zest both by the most refined and the least civilized of the countries of the earth, was earliest played as such by the scholars of the Guildford Grammar School, which is still one of the most thriving and most successful schools of its kind in the country. It is interesting also to reflect how little George Austen, when compiling his record of this "great law-day" inquiry, could have appreciated the interest which, three centuries after, would attach to the incidental mention of the game of "creckett" by John Derrick.

NOTES AND QUERIES.

ANCIENT PAVEMENT IN THE EDGWARE ROAD.—The works now in progress in the Edgware Road for the telegraph department of the Post Office have disclosed a line of ancient pavement which deserves to be recorded, and requires some careful consideration.

For the purpose of laying tubes for telephone wires a trench has been and is in course of being dug, about six feet deep and two feet wide. The line taken is slightly on the western side of the centre of the roadway. The line of the main sewer runs on the western side of and deeper than this trench.

At the intersection of the principal cross streets chambers are being constructed about eight feet square and nine feet deep.

Soon after the trench had been commenced from the Marble Arch end of the Edgware Road, the writer noticed along the sides of the trench a strong line of boulders, about three feet below the surface, presenting the appearance of a pavement in section. Further observations as the work continued showing this line to be continuous, measurements were taken, and the nature of the materials shown in section examined on several occasions.

NOTES AND QUERIES.

The modern wood paving, with its supporting bed of concrete, rests on a layer of brick rubbish about a foot thick. Immediately under this is a layer of ordinary soil or mould. This last layer, near Upper Berkeley Street, was not more than six inches thick, and it thinned out southwards, so that before the Bayswater Road was reached it disappeared altogether; the brick rubbish then resting immediately on the pitching presently to be mentioned. Going northward from Upper Berkeley Street the layer of soil thickens to about one foot, which is subsequently maintained as far as the trench has gone.

The layer next below, at a nearly uniform depth of three feet, is a carefully laid bed of boulders, all, with very few exceptions, being large black nodular flints from the upper chalk, weighing from four to seven pounds each.

These flints rest on a bed of rammed reddish-brown gravel, of varying thickness, according to the inequalities of the old clay surface below. On the surface so levelled up and prepared lime grouting appears to have been laid, in which the flints were set, every advantage being taken of the protuberances and convexities of the flint nodules to dovetail and interlock them. The result is a very firm roadway, which the workmen were breaking up with heavy bars; and they assured the writer that the occurrence of this paving had given them much more trouble than the modern concrete bed above.

Beneath the rammed red gravel the original dark clay, with small, nearly spherical, black gravel, extends down to the bottom of the excavations.

Unfortunately it is, so far, impossible to determine the width of the paving, for the excavations widen out only at the street crossings; and at these points the ground has been already disturbed, right across the road, in laying the cross-sewers. Opposite Burwood Place, however, is a large excavation in which, on its eastern side, is a remarkably fine section of the whole stratification, showing that the paving extends at least five feet eastward of the centre of the trench. The western side of this pit being sunk in disturbed ground, the paving is lost on that side.

Except that in places an inequality in the flints was filled in with reddish gravel, no material but flint was observed, except in three instances. Of these one was a large block of Tottenhoe stone; another was a well-worn boulder of granite about ten by eight by six inches. This, when broken, showed a very dark green matrix with large quartz crystals. The third specimen was a lightish green sandstone (slightly calcareous) also waterworn. Some further varieties now appear above Burwood Place.

The bulk of the materials therefore appear to have been brought from the north. The reddish gravel is such as is found near Radlett; the flint boulders would be derived from the chalk of Hertfordshire; and the Tottenhoe stone from near Dunstable. The granite and sandstone boulders may possibly be derived from the boulder clay of Hendon; but this latter identification is provisional only.

Opposite Upper George Street a considerable quantity of tile fragments

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lay for some distance on the flints. These were of a thin red tile, ill burnt, showing a yellowish brown in the middle of a fracture.

The writer was informed by one of the foremen that the same paving had been found in Oxford Street near Great Cumberland Place, but at a greater depth. The work there having been closed up, no further investigation was possible. There seems little room to doubt that we have here the pavement of the Roman road from Verulamium to London.

It is much to be desired that information should be forthcoming as to similar paving on the line of this road, or of its extension to Dunstable and beyond; and every opening in the road should be carefully watched and noted.

It is very possible that in this way some certain evidence may be forthcoming for determining this as the true line of the Watling Street (as the "work of the legion") in preference to the irregular line sometimes assigned for it through South Mimms and Barnet, which is more probably of earlier origin.—JAMES G. WOOD, M.A., F.G.S., Lincoln's Inn.

REPLY.

CANVEY ISLAND (p. 89).—"Gipps Farm and Furtherwick Farm" are the property of the trustees of the late T. J. Serle. The Rev. Mr. Hayes was the tenant of the first, and Messrs. A. and G. Clarke the tenants of the second.—W. J. GADSDEN.

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SOME CURIOSITIES AND INTERESTING FEATURES OF SURREY ECCLESIOLOGY: SEND CHURCH AND THE CHAPEL OF RIPLEY. By Philip Mainwaring Johnston, reprinted from the Surrey Archæological Collections.

There is really no need for Mr. Mainwaring's apology for Surrey churches with which he opens his account of the ecclesiology of the county; magnificent churches in Surrey there may not be, but some of the sacred buildings there to be found possess features which are distinctly uncommon. Many of these features are well described by Mr. Mainwaring, and the drawings, with which he illustrates his remarks, are particularly pleasing, for they possess artistic merit, though rendered with due regard to architectural accuracy. The churches more particularly described include Caterham; Chaldon, noted for its wall-painting; Compton, for its early screen; Chelsham, for its equally interesting late screen; and West Clandon, for its twelfth-century sundial—one of two pre-Reformation sundials remaining in the county. But perhaps the remarks which will call for most criticism are those which Mr. Mainwaring makes, not on the architecture, but on the origin and meaning of certain architectural features met with in many churches, not only in Surrey, but all over the country. We refer to the grotesque heads and figures so often introduced in ecclesiastical decoration. "I have," says Mr. Mainwaring, "come to the conclusion that they all have a common origin, and express some forgotten fact

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of mediæval church history"; and, he continues, that we have in church-ales "the true key" to this curious family of grotesque carvings. He gives his reasons for coming to this conclusion, and we commend them to the reader.

The account of Send Church and Ripley Chapel is a very good example of what a short ecclesiological sketch should be. Mr. Mainwaring has used evidences both in stone and on parchment, and has used them intelligently. Here again his drawings add much to the utility of his labours. The abbey of Newark stood within the parish of Send, and it is probably to the monks of that rich and powerful house that we owe many of the interesting architectural features still to be noted in the church. The abbey obtained the church, with the chapel—or "oratory" as it was then called—of Ripley in 1321. Mr. Mainwaring's description of the former is the more valuable from the fact that, since it was written, the building has, as he puts it, "passed through the ordeal of restoration"—a very neat and descriptive phrase!

NOTES ON STEVENAGE. By E. V. Methold. St. Albans, Gibbs & Bamforth. 1s. 6d.

All books which quote from local records are, in a way, useful contributions to topography, and so these "Notes" on Stevenage are useful, for they give us extracts from vestry minute-books and other parochial documents; but, save for these extracts, the book has really little to commend it. It is compiled in a slipshod manner, which we regret, the more because the author is obviously in earnest in his desire to help topographical study. His description of Stevenage Church is bewildering; he refers in it to the remains of a "Muriel" painting, and mentions that the chancel contains six "misere-records." What kind of ecclesiastical documents these may be he does not explain!

THE GREAT PUBLIC SCHOOLS: WESTMINSTER. By Reginald Airy, B.A. Lodon, George Bell & Sons, 1902. 3s. 6d.

Like other volumes of this series, this handbook is an admirable example of how to say a great deal in a small space. In 142 pages Mr. Airy manages to give the reader who knows nothing of Westminster School, its history or its traditions, a fair insight into both. The illustrations are excellent. As is the case at St. Albans, the dawn of Westminster as a teaching centre is to be sought in the annals of the monastery of St. Peter; but Mr. Airy wisely (as his space is limited), after mentioning the fact, abstains from treating of the evidence in support of it, and starts his history with the foundation charter of Queen Bess, who gave to the school the whole of the buildings of the dissolved monastery and much of its land in different parts of the country. Mr. Airy does well to remind his readers that "scholars" at Westminster are not always *Queen's* scholars, but either King's or Queen's scholars according to the sex of the reigning sovereign.

WESTMINSTER ABBEY. By Charles Hiatt. London, George Bell & Sons, 1902.

Mr. Hiatt's task was perhaps more difficult even than Mr. Airy's, for he has to deal with nearly twelve centuries of history in a volume a trifle smaller than that we have just noticed; but he has done his work well, and his volume is a welcome addition to Messrs. Bell's "Cathedral" series. It has over forty illustrations, and excellent ground-plans of what the Abbey was before the suppression of the monastery and of the Abbey as it is.

Mr. Hiatt does not claim to have made any particular discovery in the history of the Abbey, but he brings together all that has been made known,

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and, in well-chosen and perfectly clear words, tells the somewhat complicated story of the building. The exclusion of the laity from the conventual church—of which St. Margaret's was the outcome—seems to have occurred very early at Westminster, for St. Margaret's was certainly standing in the year 1140. The description of the architectural details of the Abbey is equally good, and there is an exhaustive list of the monuments.

THE HOMELAND ASSOCIATION HANDBOOKS: (1) THE CITY OF ST. ALBAN, ITS ABBEY AND ITS SURROUNDINGS. By Charles H. Ashdown. (2) A GUIDE TO EPSOM AND THE EPSOM DISTRICT.

As we have often remarked in these pages, the "Homeland Association Handbooks" are always useful and always attractive; the two now under notice form no exception to the general rule. Mr. Ashdown's guide to the city of St. Alban (why, on the title page, he calls it the city of St. Albans, goodness knows!) summarizes, in admirable style, the large amount of historical matter that has, in recent years, been made accessible to the student. It is a pity that, sandwiched in with so much that is really good and reliable, he has reproduced the late Mr. Grover's very imaginary plan of the Roman town of Verulam. But, after all, that is a detail. Mr. Duncan Moul's illustrations are welcome though he does not give us many drawings of places in the city of St. Alban which have not been often already sketched. Some of his pictures of places outside the city are, however, not so generally figured, and will on that account be the more welcome; the ruins of Sopwell House—"Nunnery," he calls it, but there is mighty little, if any, of the monastic building left—the old church of Ayot St. Lawrence, Water End, and Salisbury Hall amongst them.

If Mr. Gordon Home had not been the author of a larger and more costly work on Epsom, he could not have given us such a wonderful "ninepen'orth" as that before us. The guide starts with a preface signed "A. R.," and a capital preface it is. Of course one cannot conjecture who "A. R." really is, but, oddly enough, we notice that a well-known literary nobleman who lives at Durdans possesses these initials. That Epsom is not what it was before the speculative builder marked it as his own is abundantly proved by what Mr. Home has to tell us of the Epsom of a century ago, but its surroundings are still charming, and his pictures of some of these are all that could be desired; specially good are the views of the Dorking road, Whitehall at Cheam, the watchhouse at Ewell, and Chipstead Church. The guide, too, has plenty of gossip about the "Derby" and the "Oaks," but of course the sober-minded reader of the "Home Counties Magazine" cares for none of these things!

MEDIÆVAL LONDON. By Canon Benham and Charles Welch, being No. 42 of the "Portfolio." London, Seeley & Co. 5s.

It must have been a difficult task for Canon Benham and Mr. Welch to squeeze all they had to say about Mediæval London into a monograph of eighty pages. If the result is not altogether satisfactory, the want of success is, we feel sure, due to the lack of space at their command and not to a lack of knowledge. Like all the issues of the "Portfolio," that before us is all that could be desired in the way of print and illustration. It teems with valuable pictures of old London, and for that reason alone is worth possessing. The letterpress describes the great city from the time of the Roman Occupation to the days of Queen Bess, for, according to the writers, "Mediæval" London had disappeared before the Great Fire. Chapters are given on Civic Rule, the Thames, Religious Life, and London Palaces and Mansions, including the Tower. The best of these chapters is that on religious life. After speaking

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of earlier foundations in the City—the Templars and the Knights of St. John—the authors continue: "The coming of the Friars brought to the City still more sumptuous religious houses. The Dominicans or Black Friars were the first to arrive, in 1221, and were followed by the Franciscans or Grey Friars in 1224. . . . The Carmelites or White Friars came to England in 1240, and were established in London between Fleet Street and the Thames in the following year. The settlement of Crouched, Crutched, or Crossed Friars was nearly a century later. Their home was near Hart Street, leading to Tower Hill, where they were settled in 1319 by Ralph Hosier and William Sabernes. The house of the Augustine or Austin Friars was founded by Humphrey Bohun, Earl of Hereford and Essex, in 1253, and the nave of the church has fortunately been preserved for use by the Dutch Protestant Church." Very good, too, is the description of Old St. Paul's and its foundation. Speaking of the richness of the chantry priests of the cathedral, Canon Benham and Mr. Welch quote Chaucer's sarcastic observations on the numerous country clergy who, leaving their rural flocks, sought these comfortable berths.

It would be unfair—after what we have said as to the authors being hampered for lack of space—to criticise too minutely certain statements as to the origin of civic rule in London. We commend the labours of Canon Benham and Mr. Welch, not so much to the student who desires evidence in support of certain details as to ancient London, but to the reader who desires to learn what Mediæval London was like, and who desires to be taught in a decidedly pleasing manner.

HIGHWAYS AND BYWAYS IN HERTFORDSHIRE. By H. W. Tompkins, F.R.Hist.Soc. Illustrated by F. L. Griggs. London, Macmillan & Co. 6s.

Even those who know and who love Hertfordshire will agree that Mr. Tompkins has not grudged his praise of the county; indeed, to be quite candid, his eulogies seem, now and then, hardly warranted. Even the destruction of a noble ecclesiastical building by the ruthless hand of Lord Grimthorpe escapes condemnation! We presume that the author does not intend this book to be regarded as a serious contribution to the topography of the county, for we do not see that he has confirmed by evidence or corrected the statements found in the numerous guide-books and articles in local newspapers to which he has referred. That being so, criticism of his book from the topographical standpoint is not needed, and we venture to recommend it to our readers as a description of Hertfordshire as it appeared to Mr. Tompkins on his very thorough exploration of the county. The work is, as the author himself calls it, "a volume of impressions and reminiscences," and despite "innumerable digressions" (we are quoting his own words), these impressions and reminiscences form distinctly pleasant reading. Indeed his word-pictures are often quite charming. Here is one which he paints of a ramble in the neighbourhood of Berkhamstead:

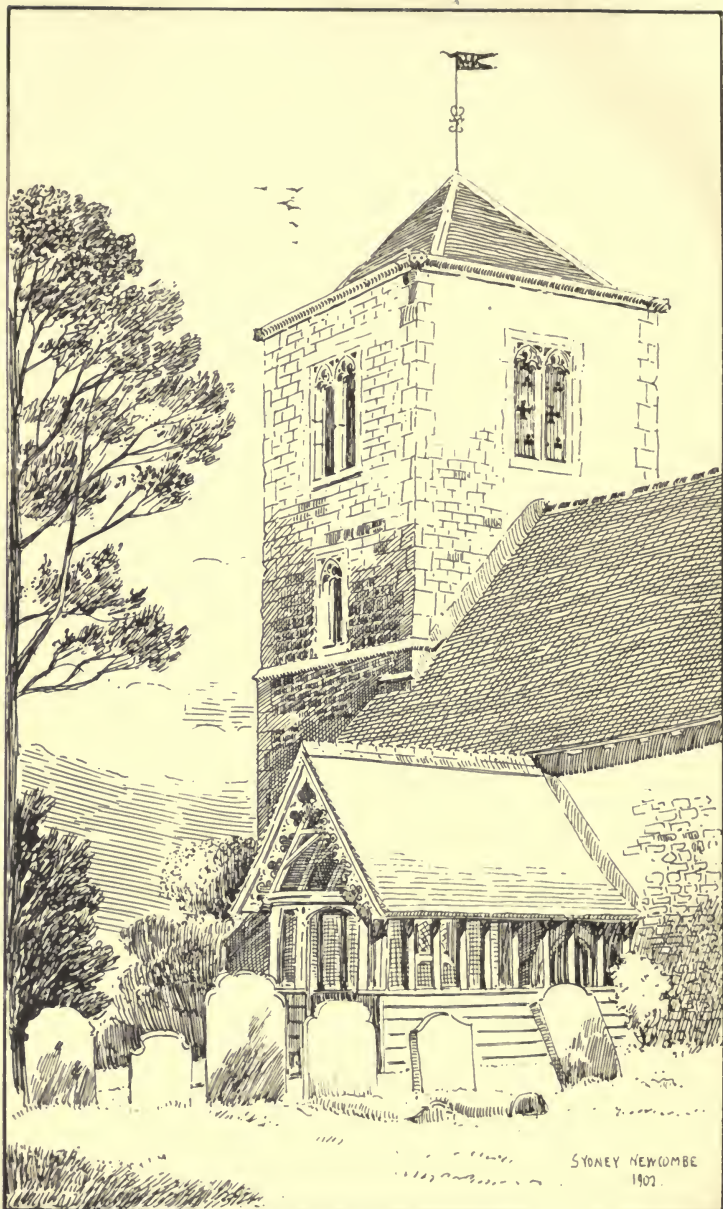
"I cross Gadesbridge Park early in the morning, and find that a very steep hill leads to the pretty, ivy-clad farmhouse at its summit. Rain fell heavily last night; the wind roars now through the swaying trees, and the chickens in the road are blown sideways to their great discomfiture. But the sun shines brightly, too. It shines upon green field and light-brown road, still wet from last night's rain; upon ricks of golden straw; upon the spire of St. Mary's Church away there in the valley far below; upon the lichen-covered branches cut and stacked near the gateway of the farm. The fragrance of new hay is in the air. . . . The breeze sweeping over the wheat-fields farther west

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makes light-green troubled seas from hedge to hedge. Poppies stand like armies in the corn; thousands of wild roses are in bloom on every side."



The book is very fully illustrated by Mr. Griggs, who is more successful in his treatment of buildings than of nature. By the courtesy of the publishers we reproduce this illustration of Ashwell Church.



Holy Cross Church, Basildon.
Drawn by Sydney Newcombe.

NOTES ON THE PARISHES OF LAINDON CUM BASILDON, ESSEX.

BY ERNEST GODMAN. ILLUSTRATED BY SYDNEY NEWCOMBE.

THE parishes of Laindon cum Basildon are situated about twenty-five miles east of London, in the Hundred of Barstable, and midway between the great road from London to Colchester and the River Thames.

Although separate parishes, they have been joined for ecclesiastical purposes as far back as records show, Basildon having apparently been during the whole period a chapelry to Laindon. There are the usual variations in the matter of the parish names at various times; Morant¹ gives many of the earlier forms, and the registers contain numerous instances of change from the seventeenth century onwards. Langdon, Layndon (in 1695), and Basseldon (1705), Barsyldon (1695), Basledon (1669), and Bassyldon are the more ordinary forms. The former parish was sometimes known as Langdon Clay, to distinguish it from Langdon Hills, the parish adjoining on the south. The area covered by the parishes is fairly large, amounting in all to some 3,700 acres. The hamlet of Lee Chapel was formerly included also in Laindon parish, but is now separate.

According to Morant, the Manor of Barstable Hall, in Basildon parish, gave its name to the hundred; but Wright² is evidently not of this opinion; he states,

If it be true that the name of the hundred has been derived from this place, it must have been formerly of more importance than at present, but these assumptions are not authorized by any certain evidence.

Apart from this there are interesting local traditions, which will be mentioned in due course.

Churches.—As the architectural features of both churches have been already described in the present volume,³ it will be unnecessary here to go over the same ground. There are, however, several inscriptions in each of the buildings worthy of record, and, as they have some bearing on, or relation to, other matters mentioned in

¹ "History of Essex," vol. i.

² "History of Essex," vol. ii., p. 576.

³ Pp. 96-98.

NOTES ON LAINDON CUM BASILDON.

these notes, it will be best to give them here, beginning with Laindon. The two most interesting are painted on the panelling which formed the front of the gallery until the restoration of the church in 1881-1883, but is now placed between the upper storey of the priest's house and the nave:

SOLI DEO GLORIA.

John Puckle of this parish by his last will dated the 6th May 1617 Gave all his Copyhold lands to the maintenance of a School master, for teaching a Competent number of poor children of Basseldon or Layndon; The Salary to be paid half yearly by the trustees uiz^t, Five pounds upon the feast of the Annunciation, and five pounds upon the feast of saint Michael: This charity is to be Commemorated yearly upon the feast of saint Iohn, upon which day the pious Founder, of happy memory, hath appointed an annuall sermon and the fee of a mark to the preacher. Memoria Iusti beata est in secula seculorum fol: 10: 7: Amen.

This property produced an income for the school of £65 yearly,¹ and, although the school is now closed and the fund administered under a new scheme, one condition of the will is still observed: the sermon is still preached in Laindon Church on St. John's Day, by the rector, and the modern equivalent of "the fee of a mark" paid for the same by the trustees of the charity.

There is another small charity of £4 a year from land in Fobbing parish, left by an unknown donor, and called "the Vineyard." Reference to it is also made on the old gallery front. The inscription is now partly hidden behind the belfry framing, but most of the omissions are given in brackets on the authority of Morant:

"The eleventh [September, 1703, the] . . . officers of this parish [by virtue of her] . . . Majesty's commission for [Charitable uses, had a] full hearing against Iohn Dod [and Thomas Gray] concerning the gift of 4 pounds [per annum from cer-] tain lands lying in the parish [of Fobbing, and re-] cover'd their just right to the . . . for some time been wrongfully . . .quisition and decree of six of her . . . missioners: which decree is seal'd . . .

S ^r CH: TYRELL	} Bar ^{nts} .	{ I: COMYNS	} [R: CARY]
H: EVERAT		{ W: BRAMSTON	

On the wall above the north door of the nave is a tablet recording the restoration of the church and the priest's house by public subscriptions, and the reopening by the Bishop of St. Albans on the 30th January, 1883. This was during the incumbency of the Rev. Canon Proctor.

The only other inscription inside the building is on a slab in

¹ Kelly, "Directory of Essex."



Laindon Hall, Staircase.

NOTES ON LAINDON CUM BASILDON.

the chancel floor to the memory of the Rev. S. Newcomen, a former rector.

There are two brasses, and the matrix of a third, on the floor of the church—the two former being now placed in the chancel floor, and the latter on the south side of the nave. I am informed that the matrix of a fourth brass is on the floor of the chancel, but covered by the platform beneath the altar. In each case the inscriptions have been torn away from the slabs; the larger brass is, however, conjectured to represent John Kekilpenney, Rector of the parish 1461-1466, and to date from about 1480. The scroll over the head is missing.

Chantries.—

(a) "A well-endowed Chantry was founded in this Church in 1329. That year, K. Edward III. granted licence to Thomas de Berdefield, to give one messuage, 95 acres of arable, and 13*s.* 4*d.* rent in Leyndon and Est-Ley, to a Chaplain to celebrate mass for his soul for ever, at the altar of the Virgin Mary and St. Thomas the Martyr in the Church of Leyndon.

"These were held of Thomas Gobyon, Richard de Goshalme, and Thos. de Vere. In the Book of Chantries the yearly value is £8 11*s.* 8*d.* Rents resolute to divers lords above-mentioned, 14*s.* 7*d.*, and to the Bishop for copyhold 2*s.* 4*d.*, which shews it to have been in this Langdon."¹

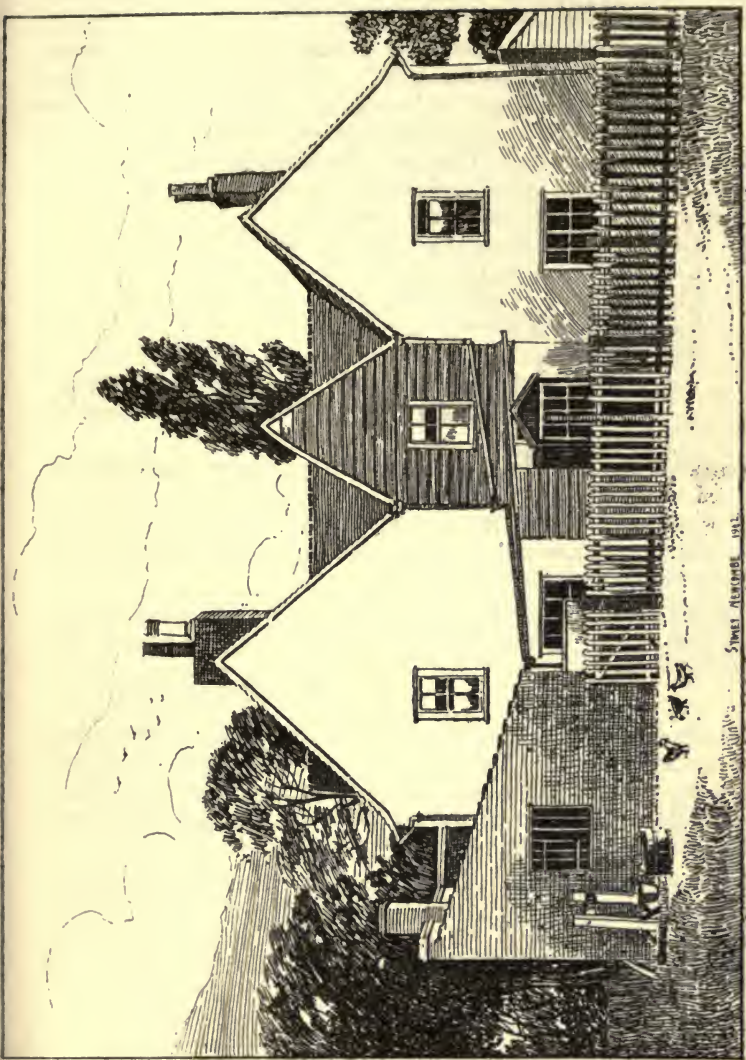
(b) Of Laigndon the Edward VI. certificate says, it is endowed with lands put in feoffment to maintain a priest to say mass in a chapel called "Estlee Chapel in Laindon" distant from the parish church a mile or more.² Sir Richard Gyle, clerk, was incumbent. The yearly value of the chantry was £4. It had no plate or chattels.

Of Laigndon: certain lands had been put in feoffment by sundry persons to find a priest to say divine service in the parish church of *Layndon*. Sir William Parkyn, clerk, was incumbent, "of small lernynge." The town of *Laindon* was "great and populous,"³ but the number of houseling people (*i.e.* communicants), is left blank. The rents reserved on the lands given for support of the chantry amounted to 16*s.* 11*d.* The plate, etc., consisted of a chalice, silver gilt, weighing 8 ounces, and there were two hutches (? chests) besides "divers other implements."

¹ Morant.

² This is now called Lee Chapel, situate near the top of Laindon Hill. All traces of the chapel have disappeared.

³ There is a tradition among the older inhabitants of Basildon, that a large town formerly existed in the place still called the "town field," adjoining the road leading north from Basildon Church.



Oliphants Farm, Basildon.
Drawn by Sydney Newcombe.

NOTES ON LAINDON CUM BASILDON.

(c) Another certificate dating probably from the close of Henry VIII.'s reign, gives chantries at *Layndon*—in the church, and *Langdon*—a free chapel called *Estlees*.

(d.) A third certificate, probably a trifle later than (b.) above, records "a Chapel in *Layndon Hills*." This would be East Lee Chapel; and "a free chapel in *Laingdon*." This is evidently the chantry chapel on the south side of Laindon Church. Sir William Parkyn was incumbent.¹ That fact identifies it with the second chantry in the second mentioned certificate. Rents from the following tenements, etc., supported this chantry:

Greensbyes in Novendon (Nevendon).

Cutlers in Chaledyche (Childerditch).

Dyckers in Hornedon on the Hill.

Land in East Tilbury.

Farm Croft and Turkes in Bullvan and Orsett, and from a cottage and three acres of land called "Le Preste's House" in the tenure of Sir William Parkyn, late incumbent.

Doubtless this last is the extraordinary timber building still attached to the west end of the church and known by the name of the "priest's house." There is apparently no record of the date of its erection, but an entry in the register—the only one dealing with the fabric—states—

That side of the Church Yard House which is on the Southside towards the Kings highway was made new in the year 1732 at the charge of the parish.

JAMES CHANDLER, Churchwarden.

Registers.—The registers and other church books are for safety now kept at the rectory, and form an interesting series, complete from 1653 to the present time, and I am indebted to the Rev. O. W. Tancock, vicar of Little Waltham, for the main part of the following summary of them.

The Parliamentary Return of 1830-3 places Basildon as a curacy under Laindon, and gives a practically identical return of each—with no details.

Laindon. Books I.-III.	Bap. 1730—58.	1772—1812.
	Bur. 1730—55.	1770—1812.
	Mar. 1730—	—1812.
Basildon. Books I.-III.	Bap. 1730—58.	1772—1812.
	Bur. 1730—58.	1772—1812.
	Mar. 1730—	—1812.

¹ He is, however, not included in the list of rectors in Newcourt's "Reper-torium," etc.



Priest's House, St. Nicholas' Church, Laidon.
Drawn by Sydney Newcombe.

NOTES ON LAINDON CUM BASILDON.

The Returns in the Archdeacon's Book of Terriers signed "B. S. Clarke, 1887," give two books of Laindon and two of Basildon.

Laindon.	Book I.	Bap. Bur. Mar.	1653—1776.
	II.	Bap. Bur.	1777—1808.
Basildon.	Book I.	Bap. Bur. Mar.	1653—1776.
	II.	Bap.	1777—1807.

Both these returns are entirely inaccurate.

There are six register books in all "prior to 1813," of which books i. and ii. are of Laindon with the Chapelry of Basildon combined; book iii. is of Laindon as a distinct parish; book iv. is of Basildon as a distinct parish; book v. is of Basildon, with entries from the united parishes; book vi. is of Laindon, comprising the two parishes combined.

Book i. is of thin parchment, without cover, about sixteen inches by six inches. On the outside is the usual statutory notice of election and swearing-in of Isaache Guold as parish register of Layndon, signed by Peter Whetcombe the well-known Justice, and dated May 5, 1654. On the verso is the following interesting note of the diocesan visitation of 1669:

"The Second Visitation of the right Reverend Father in God Humfry Lord Bishop of London An. Dō. 1669.

Tit. I. Article V.

Have you a Register-book of parchment for all who are Chriftned, Married & Buried in the Parish? Doth your Minister every Sunday in the presence of your Churchwardens set downe the names of the parties, with the Day, moneth and yeare of each Chriftning, Marriage & Burial? Is the Transcript thereof every Year, within one month after the Twenty-fifth of March, carried into the Bishops Registry?"

On the first page of the register is the heading:

"The Register Book of Layndon wherein is Contaned Births Mariges and Burialls Begining all in the Yeare of oure Lord God. 1653," and inside the back cover leaf is the quaint list of "the minister's fees in Layndon and Bafeldon, viz.,

1. For Easter-offerings, two pence for all that are above sixteen.
2. For Churching of Women six pence.
3. For Burying with a Coffin 2 shillings—without a Coffin 1 shilling.
4. For Marrying five shillings and six pence.
5. For Funerall Sermons ten shillings.
6. For a Commemoration on St. John's day one Mark."

Baptisms begin "Oct. 31, 1653," the civil "register's" hand reaches to Oct. 28, 1654, on the first leaf; the verso is irregular with entries of 1663: there is an insertion of "A distinct list of person Unchriften'd from the year of our Ld 1701," signed by rector "Sam: Sturgis." Leaf two is more regular from 1662; and in 1680 the signature of "Jo Waite Clerici Incumbent" *i.e.* curate, occurs. Later pages are signed as by rector "Ric: Smithson," but all are in the hand of rector Saml. Sturgis, who also signs his own name in and from 1701. In 1709 and other years double headings Laindon-Basildon occur. There is a change

NOTES ON LAINDON CUM BASILDON.

about 1719, and a notice of curate Joseph Coleman and later rector Ste: Newcomen's hand till the last, September 11, 1730.

Marriages follow: in the first hand, eight entries from July 24, 1654, to 1656; then with the same changes and hands as in the baptisms to the last entry, September 25, 1730. Burials follow: dated 1653, being eleven entries in the first hand from January 5, 165 $\frac{1}{2}$, to 1657, then regularly from 1662. In 1678 the usual note of "affidavit" etc., and then of curates Steven Rye, John Rye, Joseph Waite, and in 1695 rector Sam: Sturgess wrote up what rector Smithson had neglected, and so to 1710. The last entry is September 9, 1730.

Book ii. is of parchment, about sixteen and a half inches by six inches, of rector Newcomen's time. Baptisms are first, December 13, 1730, with a new hand 1740, and curate William Potter's fine bold hand about 1771, and so to February 3, 1777, when some change was made in ecclesiastical position of Basildon. Marriages are from November 16, 1730, to December 3, 1753, in the old style: then under Hardwicke's Act from January 20, 1755, entries are made on the same page and onward to January 11, 1758, and again after the burials to 1772. Burials are from October 19, 1730, and, covering five leaves, reach March 14, 1755; then entries are somewhat irregular. The burial of Stephen Newcomen is entered, and the book ends 1776.

Book iii. is of Laindon, and has baptisms 1777 to 1808, and burials 1777 to 1808.

Book iv. is a corresponding book of Basildon, and has Baptisms 1777 to 1807, and burials 1777 to 1887.

Book v. is a large parchment book of printed form, used for the combined parishes. Baptisms from September 3, 1807, to August 12, 1812, fill nearly two leaves. Burials from June 5, 1808, to September 23, 1812, fill one leaf. The book was closed by Rose's Act.

Book vi. is a printed form of marriage entries, following on book ii. from 1775 to 1812, also closed by Rose's Act.

These books are in fair preservation, but some of them should be bound so as to protect outside leaves and edges.

In addition to all these entries, there are, as usual, many notes and records of parochial life, some of them being of great interest.

The following records of collections are not only of great value in presenting what we may reasonably suppose to be a fairly complete list of all the inhabitants of note in the two parishes at the time, but they surely have a much wider relation:

"October y^e 20th 1666.

Collected in y^e parish of Laindon towards y^e relief of y^e poore distressed inhabitants of y^e city of London, when ye greatest part of y^e said city was burnt downe, beginning 2 September 1666 and continuing till Friday y^e 7th day."

(Here follows a list of contributors, with amounts varying from 3*d.* to 5*s.*, making in all a total of £1 14*s.* 7*d.*)

"5th May 166 . . . Gathered in Lainden for y^e Renovation (?) of St.

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Paul's Cathedrall and after its collection subscrib'd by us this Instant: John Nye, Curate, 6*d.*; John Saul, Gentleman, 1*s.*; Henry James, Yeoman, 3*d.*; John Taylour, Yeoman, 1*d.*; Elizabeth Campion, Virg., 4*d.*; Peter Cooper, Yeoman, 2*d.*; Joseph Pattyson, Yeoman, 3*d.*; Anna Sawil, Virgin, 3*d.*; Clement Towers, Virgin, 2*d.*; John Brecknock, Single-man, 6*d.*; James Monk, Gent., 6*d.*; Robert Waylet, Yeom., 6*d.*; John Monk, Single-man, 3*d.*; Abr: Dawson, servant, 3*d.*; Henry Bill, servant, 2*d.*; Tho. Waples, singleman, 2*d.*; Robert Taylour, Yeoman, 2*d.*; Robert Stapler, Yeoman, 2*d.*; John Graves, Yeoman, 4*d.*; Roger Raven, Gent., 1*s.*; William Goldingham, Gent., 6*d.* Totall 7*s.* 6*d.*

John Nye, Curate.

Sign X Thom: Marriage, Chu = "

Beneath this is an entry "Gatherd in Basledon for St. Paul," amounts making a total of 4*s.* "To this is adde by John Nye Curate 4*s.* more: so ye sum is 8 ^s in all."

Collections are also noted on this page of the register for the following: S. Aldates alias S. John (Sept. 21, 1671), 4*s.* 10*d.*; Ampthill in Bedfordshire (not dated); Horsham St. Faiths in Norfolk (not dated); for Thom: Osburn at Douer in Kent, 4 Aug, (16)79, and on the back leaf is noted, Collected for Bollingbrook 2*s.* 4*d.* (not dated).

Langdon, June 1, 1671. Gathered in Langdon for the redemption of English men in Turkish slavery, and after its collection subscrib'd by me this day. Here follows a list of twenty-nine contributions, in all amounting to 14*s.* 3*d.* (alias 14*s.* 7*d.*).

John Jeffery Curate.

John Saelle }
Robert Archer } Churchwd:

[To be continued.]

QUARTERLY NOTES.

WE stated in July that we should refer in October to some parts of Old London demolished for the Strand widening and for the new street to Holborn. The acquisition of drawings and photographs of certain old houses in the Strand, some yet standing and others demolished, induces us, however, to hold over anything we had to say about the Strand till we can reproduce these pictures as illustrations to an article on the famous thoroughfare, which has been promised to us. Much of the destroyed district to the north of the Strand was treated in these pages in January, 1897, when the association of the neighbourhood with the writings of Charles Dickens was dwelt upon. What was then said will be read with interest in connection with the recent article by the great novelist's grandson in "Munsey's Magazine."

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As to New Inn, now entirely demolished, what we desired to do was to call attention to a portion of a somewhat obscure reference to it in the Hatfield Manuscripts for 1593, printed in the Historical Manuscripts Commission Report, part iv., p. 290: "Mr. Edmond Smith bought it of one Mr. Phenix in King Edward the 6th's time, and gave it to his daughter, Lucy Smith, in fee simple. It was then for the Westrine (*sic*) carriers especially, and had for the sign the sign of Our Lady, *before* the gentlemen had it for their house." The document also refers to that part of the Inn which "the gentlemen of the house" then (1593) occupied.

MR. Inderwick, in his admirable preface to the first volume of the "Calendar of the Inner Temple Records" (p. xii), speaks of New Inn being a "feeder" for the Inns of Court early in the sixteenth century. Pennant says the students of Strand Inn "nestled" in New Inn when their home was pulled down by the Protector Somerset. Of course there may have been in the Protector's day a legal settlement at New Inn, but the Hatfield document seems to suggest that Our Lady's Inn was, till the time of Edward VI., merely an ordinary hostelry. Perhaps some of our readers can quote decisive evidence on the point.

BUT the disappearance of New Inn is but a trifle in the history of legal London compared with the demolition of Newgate, now rapidly proceeding, at the hands, as the newspapers tell us, of the "housebreakers." For a moment one fancies with what savage pleasure these individuals must enjoy hacking down a building in which they might have been appropriately incarcerated; but, on reflection, we remember that, in modern parlance, the term "house-breaker" is not applied exclusively to a person who, as Dr. Johnson puts it, "makes his way into houses to steal."

WITH Mr. Ernest Godman's interesting account of the work of the Survey of London (which appeared in these pages in January and April last) fresh in their minds, our readers will not need to be reminded of the monumental labours of the Survey Committee; yet the issue of the last annual report of the body in question cannot be passed unnoticed here, and we commend it to any of those who, after reading Mr. Godman's articles, have not yet sent in their names as subscribing members of the Survey Committee. The monographs issued to subscribers are an excellent return for the annual guinea paid, and the fact that the monograph on Chelsea is about to appear should stimulate a desire for membership.

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TWENTY years ago no part of London could boast of so much picturesqueness as Chelsea, but, alas, that boast cannot longer be made. True, the once famous Physic Garden, founded in 1673, has been saved from becoming a building site, and is to serve for future generations of students the useful purpose for which it was intended. But why is the public voice not raised against the proposed and actually needless destruction of South Square? Nearly the whole of Beaufort Street has already vanished.

TALKING of the survey of Greater London reminds us that Surrey is to have a similar survey; that is if a sufficient number of people will support the project, and for such as may feel inclined so to do we may mention that the secretary is Dr. Hobson, who resides at 1, Morland Road, Croydon. Let us briefly state some of the objects of the association: to preserve a pictorial record of Surrey antiquities, buildings of interest, objects of natural history, portraits of notabilities, maps, and portions of scenery. The Committee is a strong one, and as it numbers amongst its members Mr. Ritchie and Mr. John Burns, can hardly be suspected of having any latent political aims!

ONE word more to our Surrey readers, and we should have spoken it in July had lack of space not sealed our lips. Mr. Bruce Bannerman, F.S.A., is founding a parish register society for the county on lines similar to those adopted by kindred societies in many other counties, the value of whose labours is now generally admitted. The importance—legal, historical and biographical—of printing the contents of our parish registers cannot be too often insisted upon, especially as, in the present state of their custody, such registers have an unfortunate habit of occasionally disappearing.

WE are glad to see that the Rev. O. E. Tancock is doing (in the pages of the "St. Alban's Diocesan Magazine") for the parish registers of the Archdeaconry of Colchester what he did in our pages for the registers of Hertfordshire, and in the pages of the "Essex Review" for those of the Archdeaconry of Essex—printing a list of them, with covering dates and copious notes.

BUT to return to the subject of the destruction of things ancient and picturesque. It cannot be said that the public outcry—which has certainly been raised, faintly, but still raised—has had much weight as yet, or borne much fruit. The hand of the destroyer is busy in many parts of the home counties, and the Society for the Protection of Ancient Buildings was never more in need of support,

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moral and otherwise, than at present. Its twenty-fifth annual report lies before us ; it starts with an interesting review of its work since its foundation in 1877, when the "craze" for restoration was at its height. Certainly things have mended since then, and even the clergy are beginning to discriminate between preservation and restoration. But, as we have said, a number of needless acts of vandalism are being perpetrated at the present time ; and, as more are in contemplation, our readers will do well to study the report and see how they can help to avert disaster.

ON one point in the report we should like specially to dwell : the present wholesale destruction of old bridges ; we do not mean necessarily mediaeval bridges, but bridges built sufficiently long ago to possess architectural excellence or picturesqueness.

JUST a year ago we uttered a protest against the wanton destruction of bridges, and the monstrosity erected at Guildford in place of the bridge destroyed ; we referred also to Aylesford Bridge. Now, it seems, that another Medway bridge, the beautiful mediaeval bridge which carries Mill Street over the river at Maidstone, is threatened with destruction. The Society for the Protection of Ancient Buildings has pointed out an alternative scheme by which the bridge may be saved.

THE "Spectator" has taken up the matter of bridge destruction, and calls attention to the rate at which it is going on. *A propos* of the suggested doing away of the wooden bridges at Sonning it says, "Our bridges are, with the exception of our churches, the oldest national buildings still used for the purpose for which they were built."

IT cannot be denied that many existing bridges, though still sufficient for the demands of ordinary traffic, are not suitable for the passage of traction engines and other now legalized abominations of our roads. The local bodies controlling such bridges therefore proceed to demolish them and erect *commodious*—we shudder at the word!—bridges in their stead. What, therefore, we would urge is that, before it is too late, the most interesting examples of our bridges should be vested in the National Trust, so that when the exigences of traffic require a stronger or wider bridge the need should be met by the erection of a new one at a sufficient distance from the old to avoid marring its artistic effect. Experience has shown that a new bridge so placed often supplies

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the public requirements much more thoroughly than a rebuilding on the site of the old.

THERE is another part of the Report under notice to which we also desire to direct special attention; it is the paper read at the annual meeting by Professor Lethaby, on the Building of and Repairs to Westminster Abbey. The paper is a mass of valuable information in a remarkably small space, and the story of the ruthless destruction of much that was noble and beautiful is, we venture to think, brought more vividly before the reader than on any previous occasion. How tenderly should buildings like Westminster Abbey be treated is best judged by Professor Lethaby's concluding words: "These great national buildings . . . are much more than works of art, they embody the souls of ancient peoples, who, whether better and wiser or not, were assuredly different from ourselves."

As usual, we are able to chronicle additions to the number of open spaces in and round London. The Tunnel "Gardens" at Poplar is one, and the fact that these "gardens" contain neither trees, grass, nor flowers will perhaps only slightly lessen their utility. The space is intended as a play-ground, and in place of the usual adornments the children of the neighbourhood are provided with an enormous sand pit, in which they are allowed to play with spade and bucket, and thus daily taste one of the chief pleasures to the infantile mind of a day at the sea-side. Further from London, but in neighbourhoods that are getting very thickly populated, are the open spaces at Reigate which Mr. George Taylor, of Margery Hall, Kingswood, has given to that borough; and Avery Hill, once the residence of the famous Colonel North, which the London County Council has secured for the people of Eltham.

CERTAINLY, in the matter of open spaces, County Councils in general have done excellent work, and it need not take from our appreciation of those efforts if we remember that in them the councils have often received substantial help from various societies, local bodies, and private individuals. One of the most active institutions to help has been the Kyrle Society, and we much regret to hear that its finances are not flourishing. Not only in the acquisition of open spaces or the preservation of objects of natural beauty, but in everything which promotes the happiness of the people has the Kyrle Society given generous—perhaps too generous—aid; hence its present embarrassment. Our readers will doubtless see a remedy for this state of things, and take it.

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FROM open spaces acquired for the public by gift or purchase we naturally turn to those kept open by legal right, and take up the report just issued by the Commons and Footpaths Preservation Society of its labours from 1899 to the close of 1901. It is a very satisfactory record of work in resisting illegal encroachments. We notice, too, that the Society has now in hand much that is important of a similar nature; it is, for instance, helping to test the legality of inclosing certain portions of the famous sea beach at Walmer. The question of public rights in regard to Stonehenge is fully discussed.

MANY local societies with similar aims are working in union with the parent body, amongst them the Watford Field Path Association, which has just issued an excellent map—similar to that produced some years back by the Barnet Field Path Association—of public field paths in the neighbourhood of Watford. Over 650 of these paths are indicated on the map, which covers an area of 108 square miles, extending from St. Albans and Boxmoor on the north to Harrow on the south, and from Radlett on the east to Chorley Wood on the west. It is satisfactory to note that most of the landowners of Hertfordshire have worked hand-in-hand with the society in compiling the map, which, be it said, does not profess to do more than record the best possible information that could be obtained as to the public use of the paths marked.

THE “betterment”—the word is used not quite in the County Council sense—of London and greater London is to be taken in hand by a society the aims and objects of which have been freely ventilated in the daily press during the past quarter. The “Globe” urges that the Society should clamour for a more clearly distinguished London, and compliments the City of Westminster on the erection of what seem to us needlessly unsightly street name tablets. Surely something quite as useful and less hideous might have been produced? By the way, we wonder if any of our readers have taken note of the ancient street name indications still surviving in London. If they have we wish they would place them on record in these pages. There is one on the wall of the corner house of Kirby Street, Hatton Garden; it reads, “THIS IS KIRBY STREET.”

ANOTHER society of which we should like to speak, and to which we wish all success, is that for checking abuses in public advertising. The secretary (Mr. Richard Evans, 1, Camp View, Wimbledon) calls attention to the fact, often noticed in these pages, that they

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manage these things better abroad, and he asks legislative help in regard to the nuisance. The Corporation of Dover, it will be remembered, has been a law to itself in the matter, and that energetic body has, we see, bestirred itself in the preservation of a very conspicuous local landmark—Shakespeare's Cliff. It is good news that the War Office undertakes not to decapitate this noble headland.

WE should like also to compliment the Corporation of Dover on what it is doing in regard to the archives of the borough. These, owing to carelessness in the past, got into private hands, and were sold to the British Museum. The Corporation, of course, cannot now recover them, so it is doing the next best thing: it is, at considerable expense, having copies made for preservation at Dover. Whilst dealing with the matter would it not be well to include copies of the many important local documents that exist at the Public Record Office? True these were never in the possession of the Corporation, but they are none the less valuable to students of the history of Dover.

THE ANCIENT PAVEMENT IN THE EDGWARE ROAD.

BY JAMES G. WOOD, M.A.

SINCE the note on this pavement which appeared in the July number, at page 238, was written, the works there mentioned have been continued as far as Market Street, where for the present they have stopped. Several lateral trenches have also been cut from the main trench to the corners of the side streets; and these have enabled the width of the pavement, which in the former note was left in doubt, to be ascertained with tolerable certainty.

In proceeding north from Oxford and Cambridge Terrace the trench, which to that point had been nearly in the middle of the present road, was carried much nearer to the footway. The result was that the ancient paving was almost entirely avoided. But a large opening opposite Market Street again disclosed it in the side of the pit; where, below the flint pitching, was exposed a wall, one foot in depth, of concrete, made with the same gravel as had in the other sections appeared as rammed gravel in the middle of the road. This afforded important information as to the mode

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of construction. At this point the edge of the pavement is nine feet from the curb of the western footway.

At Seymour Street, where the distance between the curbs is 46 feet, the paving was found to end at 12 feet from the western curb, and 10 feet from the eastern curb; giving a width of 24 feet.

At the same place the surface of the paving was 2 feet 9 inches below the present surface; at Burwood Place, 2 feet 4 inches; and at Oxford Terrace, 3 feet; at the last named place there was very little black soil between the paving and the brick rubbish above.

The following is a vertical section of the opening opposite Burwood Place:

	ft.	in.
Wood-paving and concrete	1	2
Brick rubbish		10
Soil		4
Boulders and lime grouting	1	0
Rammed reddish gravel	1	0
Dark clay with round flint pebbles (the original formation)	4	8
	<hr/>	
	Depth of pit	<u>9</u> <u>0</u>

From the data thus obtained the mode of construction appears to have been as follows. The original pebble-clay bed was excavated to a depth of 2 feet and a width of 24 feet. At the sides of such trench dwarf walls of concrete were formed, to take the place of the stone curbs familiar in Roman pavings; between these walls a bed of gravel was filled in and rammed down; and on this surface a grouting of liquid concrete was poured, in which the boulders were set.

The material in the later excavations was found to maintain the same qualities as in the earlier, large flints greatly predominating.

The writer's thanks are due to the engineers of the Telegraph Department in charge of the work for their assistance and information. It now appears that the statement that a similar paving was found in Oxford Street was inaccurate. It is true that an old road surface was found there at a still greater depth; but it had no similarity whatever to the pavement in Edgware road. The continuation of the latter is probably to be sought for somewhat in the line of Park Lane, proceeding to Westminster.

It also appears that nothing in the shape of coins or other relics was found in the progress of the excavation.

ROCHESTER, ITS CASTLES AND BRIDGES.

By ALFRED CHARLES JONAS, F.S.A. (SCOT.).

ROCHESTER, if never a large city, has received fairly comprehensive attention by various historical and antiquarian writers; yet there is still, and probably always will be, matters of interest untouched, or at least superficially treated, in connection with it. By the Britons it was, so a writer asserts, named "Dourbryf," which is said to mean "swift stream," and to have reference to the Medway's rapid flow. I think this writer will be found incorrect, or at least to have made an error in the spelling of the word: in the first place the ancient British for water was Dŵr, and to quicken or hasten was "brysio," while the Gymraeg for swift is "buan," and for stream, "ffrwd."

By the Romans Rochester was variously called "Durobrovis," "Durobrovae," and "Durobrovum." By the Saxons its name was spelled in no less than half-a-dozen ways. Bede states the name had its origin in Rohf, or Hrof, "who first built there": later on I will endeavour to show that he was mistaken. In Aelfred Aldorman's will, 871-889 (it was to this person the manuscript of the Gospels belonged, now in the Library at Stockholm), we find Rochester is called Hrofecaster; in a charter of King Egbert, 823, the place, whether a town, small collection of dwellings, or castle, is designated Hrobi, and in a charter of King Aethelwulf of Wessex, 844, it is named Dorobrevi: while in a charter of King Edgar, 946, it stands as Hrofensi.

The situation of Rochester, on an angle of the land, by a considerable river and on the direct road from east Kent to the world of London, gave it importance, and no doubt induced the Britons and, in turn, the Romans, Saxons and Normans to utilize the situation as a stronghold or fortified place. The Romans seldom lost such an opportunity as Rochester presented for a station.

The probability, if not certainty, is that their highway passed Cobham Park, and so we assume the great road from Richborough, Canterbury, etc., went over Chatham Hill and straight through the city, crossing Ikening Street, the Fossway, Ricnil Street, joining Julia Street, and so reaching Chester. There can be little doubt that the place called Rochester was a Roman station, and yet it is remarkable that scarcely anything memorable is recorded of it at the period. Plautus came to this county A.D. 42, and made easy conquest of Kent; we take it that he it was who built

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the castle, which was intact or in ruins on the arrival of the Saxons there. It is a little strange that Rochester, so far as I am aware, is not mentioned in the account of a battle which took place two miles from it, between the Britons and Saxons, about fifteen years after the departure of the Romans.

It is only after the establishment of the heptarchy that Rochester really comes into evidence; the first mention of it that I trace, in the Saxon Chronicle, is in 604, when Augustin consecrated Justus, giving him the see of Rochester, which we are there informed "is twenty-four miles from Dorwitceaster (Canterbury)."

Reverting to the earlier Saxon period, it is questionable if there was anything approaching a city or town at Rochester beyond a castle, which probably took the place of the Roman one, for in the year 480, the then King of Kent, Aesc, or Oesk, caused "a *new* castle to be built upon the old foundation."

This, it will be observed, somewhat contradicts Bede's assertion that it was Hrof who *first* built there, for here we have evidence of the existence of at least a castle before Hrof's time.

We may believe that between the last date and 676, Rochester had assumed the proportions of a small town, for in the latter year the "city" was plundered by Lotharius, the usurper, who drove Bishop Putta from the see. In this bishop we have an example of a weak-minded man, who was not fitted or willing to be a soldier of war and at the same time a minister of peace, so he took an exceptional course for a bishop and retired, accepting the charge of a parish, eking out a livelihood by teaching in a school.

About 790 the whole "city" was called a castle, and this is considered by some writers as evidence against there being any castle, proper, before 1066; but the most feasible evidence that the castle was in existence when William arrived is afforded by the statement that it was repaired and garrisoned with 500 men by William.¹ We have proof of the existence of a castle in 884-885, for the Danes damaged it in that year, and Kilburne states it was this castle that was rebuilt or repaired by William. Fortunately there is undoubted proof existing that there *was* a castle as early as 765, for it is on record that King Egbert of Kent gave Dune, or Duina, land within the walls of the castle; the probability is the castle damaged by the Danes in 884-885 was the one referred to by Ethelwulf, who in 885 gave a house and lands to his ministers, situated "meridie Castelli Hrobi."

Coming to the Norman period, it is very likely that Odo, brother to William, resided at Rochester, if he did not superintend

¹ Vesp. A. 5, fo. 68, No. 22 Cotton Library.

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the building of the new, or the repairing of the old, castle, before named as being due to William, for a piece of ground there, was at one time called Odo's Orchard. Bishop Odo's religious character was of a very nominal kind; he inclined to the "loaves and fishes," as he seems to have seized many of the lordships of Canterbury and Rochester. Robbing the Church and oppressing the people filled up the cup of his iniquity, and he was sent to prison at Rouen.

William, who had more generosity and pity in his nature than many writers would have us believe, forgave and reinstated this ambitious and turbulent man. But neither religion nor relationship kept him from again rebelling against his patron, and he was once more imprisoned, this time by Rufus, after his capture of Rochester about 1089, on which occasion the castle suffered very considerable damage.

Rufus refused to confirm a grant of the manor of Hadenham, given to the see of Rochester by Lanfranc, unless Gundulph, the Bishop, agreed to expend £60 in repairing the damage done to the castle. There appears in this stipulation of Rufus an undercurrent of malice or dislike to Lanfranc, which burst forth in a more pronounced manner later on; the sum demanded was very large indeed, while the circumstances, to which attention is called further on, go to show the object was double: to place Bishop Gundulph in a difficulty, and so, through him, strike at Lanfranc.

Gundulph managed to raise the money, and accordingly repaired the castle, and laid the foundation of the great tower, in the south-east angle, the height of this tower making it visible twenty miles distant. I said Gundulph laid the foundation of the tower; opinions differ as to whether he completed its erection, or only partially built it. There are several circumstances connected with the point which may be said to have an important bearing on the question, and to my thinking trend the scale in favour of the opinion that he did *not* entirely build the keep. First, it was agreed the money was to be spent on "repairing" the castle; second, at this very time he was engaged on what to him would be more agreeable work, rebuilding the cathedral and monastery; third, the amount agreed to be spent was not sufficient for the complete erection of such a tower; lastly, he was involved in law-suits for the recovery of certain manors, of which his see had been deprived. He died in 1108. The time and money allowed appear to be inadequate for the completion of the tower by him, although he was the greatest architect of his age.

In 1126, nineteen years after Gundulph's death, King Henry granted to the Archbishop of Canterbury, Corbell, or Corbois,

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liberty to build a tower in the castle. I believe this "liberty" was to complete Gundulph's tower, for if there was a second one, not a vestige of even the foundation has ever been, to my knowledge, traced, yet the first tower still exists as a monument of the great architect's skill, and for the admiration of all lovers of antiquity. The tower is in the form of a quadrangle, and about seventy feet square at the base; the walls average twelve feet in thickness. There was a chapel in the castle named the King's Chapel, the chaplains of which had a salary of fifty shillings a year.

The "city" was nearly destroyed by fire in 1137, and again in 1177 it suffered from a similar disaster. In 1225 Henry III. surrounded it with a wall and a ditch; this I take really means that the old wall, which was erected about the year 600, was rebuilt or repaired. From the Chronicles of the Mayors, etc., of London, 1263, we learn that "the week before Easter the Barons and Londoners attacked Rochester and took it, and laying siege to the castle there, took the Baily."¹

The vicissitudes through which Rochester passed during many centuries has few counterparts in the history of the county. About 678 Cadwalla, King of Wessex, contributed his share to its destruction; in 686 it passed through rough times caused by Ethelred; about 840 London, Canterbury and Rochester suffered much at the hands of the Danes, who landed near Romney, ravaging the country from their landing-place to the north. From about the last date till 980, Rochester enjoyed varying but comparative quiet till Ethelred besieged it, Godwin, I believe, then being bishop; the Saxon chronicle sums up the position in the following words: "This year the King laid waste the Bishoprick of Rochester."

When the destruction of the cathedral was imminent, Dunstan, the Archbishop of Canterbury, interposed with all his authority of person and position, but this had no influence on the King, who was regardless of Dunstan's threatened vengeance of a dead saint; ultimately money, which has often bought and sold men of eminence if not professed piety, stayed the King's hand, and on payment of a hundred pounds the cathedral was left unhurt; Ethelred had, it would seem, more regard for money than the anathemas of Dunstan. Twelve years later the Danes appeared in the Medway, striking terror into the inhabitants by almost unknown barbarities; the inhabitants fled, leaving their houses to be plundered.

Soon after this England was brought to the feet of the Danes,

¹ The courts of the castle that lay between the outer wall and the keep.

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and, as early as 1011, Ethelred could only count on London and Canterbury, as places of strength and security, left in his hands; towards the end of the year, Canterbury was besieged and taken. In 1017 Cnut was absolute king of England. Rochester then, along with other towns, became subject to the Danes till 1042, when Edward the Confessor became king. The Danish line coming to an end, Harold the usurper followed, till his usurpation ended at his death in 1066, when William became king. Lombard states that Domesday valued Rochester at 100*s.* a year, say about seventy-five pounds of our currency.¹

The prosperity which followed William's accession reached Rochester. Its trade and traffic increasing, accompanied by the desire for more comfort and convenience, resulted in the abandonment of the old method of crossing the river by a ferry, and the ferry gave place to a wooden bridge, one end of which, we are led to believe, was "over against Strood Hospital." In what year it was built has yet to be ascertained; that it was an ancient erection can be demonstrated.

Stow, the antiquary and historian upon whom later writers so much depend, seems to have searched all places then known to him, wherewith he enriched his history; he tells us that the first mention of the wooden bridge is found in the year 1215. This appears to be incorrect, as we learn from an earlier writer, Ernulphus, who was Bishop of Rochester in 1115, and who made a collection of historical records and committed them to writing. His manuscript was placed in the then small library of Rochester Cathedral, where it still remains, as Dean Hole kindly advises me. This manuscript had more than one narrow escape from being lost; once it was stolen, and the aid of the law had to be invoked before it was returned; then Dr. Harris, when taking it to or from London, let the manuscript fall into the Thames; with considerable difficulty, and some damage to the writing, it was recovered.

It is evident that Stow was ignorant of the existence of such an ancient and valuable record, which proves that the bridge was an accomplished fact before the accession of King John.

Ernulphus, or Arnulph as Godwin calls him, owed his training in a great measure to Lanfranc, the Archbishop to whom this country is indebted more than is generally supposed or admitted. It was Ernulphus who built the upper end of Christ's Church, Canterbury, and paved it with marble. To him also is attributed a history of the Church of Rochester. He was a Frenchman,

¹ Some authorities make a much higher estimate of the value between Saxon and present currency.

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and, as I have said, was brought up for a time under Lanfranc, and it may be added, at Bec.

By far the most interesting and instructive facts connected with the bridge are to be found in his manuscripts, from which it appears the first pier of the bridge, on the east side, was to be built or repaired by the Bishop of Rochester.¹ He was to plank "three virgates or yards" and to lay three sullivas or large beams on the bridge; the second pier was to have three beams and to be planked one yard; the third pier, three beams and planked two and a half yards; the fourth pier, three beams and three and a half yards planked; the fifth pier, four yards planked and three beams; the sixth pier, four yards planked and four beams laid; the seventh and eighth piers, six beams and four yards and a half planked; the ninth pier (the last), three beams and planked four yards.

I have not thought it necessary to name here the parishes or hundreds specified as those which were to do or pay for the work. It is evident that these nine piers gave ten intermediate spaces from shore to shore, and according to the measurements given, the length of the bridge was about 437 feet, which was nearly the breadth of the river in 1770. It will be noted that I have calculated the virgate as being equal to sixteen and a half feet. The breadth of the bridge is not given, nor can it be arrived at; it had a wooden tower, probably used as a gate or entrance; the bridge also had a balustrade, which could not, however, have afforded much protection, as it appears a young man, instead of *leading* his horse across the bridge, as was the practice, attempted to *ride* across it: the animal, being frightened, jumped into the river, rider and horse being drowned. This is recorded as occurring in Richard the First's reign.

In the reign of Henry III. this bridge suffered considerable damage during the civil contentions between the King and his nobles; it is stated that King John attempted to burn it, and that Robert Fitz Walter extinguished the fire.

After the great frost in 1281, the breaking up of the ice, which was carried down the swollen river with considerable velocity, swept away several of the piers, and generally damaged the structure. For upwards of ten years the bridge was allowed gradually to fall into decay, so that in 1293 it was no longer available for the purposes of crossing the river, and traffic was carried on by boats.

In 1344 Edward saw the necessity of a bridge, if only for the easy and rapid conveying of his troops, and soon after it was repaired. In the inquiry preceding the repairs, it would seem there was a

¹ The repairs purporting to be made by the bishop must not be understood to mean that he had personally to pay the cost.

THE LAND OF THE INGOLDSBY LEGENDS.

drawbridge and a fort on the west end of the bridge, the latter no doubt serving as a prison and watch-tower. We are left to surmise where the drawbridge was placed, but perhaps it was over the west space between the shore and the ninth pier.

In 1347 the traffic had grown so much, that the wooden bridge was considered unsafe. The exact date of the commencement of the stone bridge we do not know, but on the 22nd October, 1390, the King granted "a writ of aid" to certain persons "within liberties and without, except in the fee of Church," to take stone, lime, sand, iron, lead, cane, elm and other timber, for the works of the new bridge of Rochester.¹ The bridge was completed in 1392.

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BY WALTER DEXTER.

There stands a City—neither large nor small,—
Its air and situation sweet and pretty ;
It matters very little—if at all—
Whether its denizens are dull or witty,
Whether the ladies there are short or tall,
Brunettes or blondes, only, there stands a city !—
Perhaps 'tis also requisite to minute
That there's a Castle and a Cobbler in it.

A fair Cathedral, too, the story goes,
And kings and heroes lie entombed within her :
There pious Saints in marble pomp repose,
Whose shrines are worn by knees of many a sinner :

* * * * *

And there stood high the holy scone of Becket,
—Till four assassins came from France to crack it.

THE GHOST: THE INGOLDSBY LEGENDS.

CANTERBURY was made famous in song long before the Ingoldsby Legends first saw light in the pages of "Bentley's Miscellany." Just as Rochester and its district may be regarded as Charles Dickens's Country, so may the district with Canterbury for its capital be regarded as the land of the Ingoldsby Legends.

¹ Pat. 14 Richard II., pt. 1, M. 15.

THE LAND OF THE INGOLDSBY LEGENDS.

The first inkling one may have that there really is an Ingoldsby Country, will no doubt be obtained from the frontispiece to the collected edition of the Legends. Here is presented to us a pretty picture of an ancient gabled mansion, and underneath is inscribed "Tappington, taken from the Folkestone Road." This incites us to a further and more critical examination of the legends, and we forthwith commence our exploration of the country south of Canterbury and bordering the Folkestone road.

Our first object is to visit the ancestral home of the Ingoldsbys, the people who figure so prominently in the majority of the Legends, either as the actual *dramatis personæ*, or as the narrators



TAPPINGTON, TAKEN FROM THE FOLKESTONE ROAD.

of the witty concoctions which the Rev. Richard Harris Barham gave to us under the pseudonym of Thomas Ingoldsby, Esquire.

The preface informs us that the "rambling extracts from our family memoranda" were stored away in an old oak chest at the ancestral home of the Ingoldsby family—Tappington Everard.

It appears that many have doubt as to the real existence of Tappington, for we find, that the preface continues with a proof as to the reality of the Ingoldsby manor-house. And furthermore, to make the reader more acquainted with the oft-repeated Tappington Hall, an engraving of the house accompanies the preface, and this engraving we have taken the liberty to reproduce herewith. The following extract is the proof referred to above:

THE LAND OF THE INGOLDSBY LEGENDS.

To convince the most incredulous, I can only add, that should business—pleasure is out of the question—ever call them into the neighbourhood of Folkestone, let them take the high road from Canterbury to Dover till they reach the eastern extremity of Barham Downs. Here a beautiful green lane diverging abruptly to the right, will carry them through the Oxenden plantations and the unpretending village of Denton, to the foot of a very respectable hill,—as hills go in this part of Europe. On reaching its summit let them look straight before them,—and if, among the hanging woods which crown the opposite side of the valley, they cannot distinguish an antiquated Manor-house of Elizabethan architecture, with its gable ends, stone stanchions, and tortuous chimneys rising above the surrounding trees, why—the sooner they procure a pair of Dollond's patent spectacles the better.

If, on the contrary, they can manage to descry it, and, proceeding some five or six furlongs through the avenue, will ring at the Lodge-gate,—they cannot mistake the stone lion with the Ingoldsby escutcheon (Ermine, a saltire engrailed Gules,) in his paws,—they will be received with a hearty old English welcome.

We accordingly leave Canterbury by the West Gate and pass out on to the road to Bridge, a village some three and a half miles distant. A long, steep ascent leads out from the village on to Barham Downs. To the right is the village of Barham. Richard Harris Barham, the author of the *Ingoldsby Legends*, sprang from an old Kentish family; he was born at Canterbury in 1788, and, at the age of seventeen, found himself in the possession of "Tappington," all that was left to the Barham family of the broad Kentish lands they once owned.

Following our instructions, we must reach the eastern extremity of the Downs before we can leave the high road by a "beautiful green lane" on the right.

In the very first of the legends, "The Hand of Glory," we are introduced to "the lone bleak moor," which is none other than the same Downs we are now traversing. Barham called it "Tappington Moor."

There's a black gibbet frowns upon Tappington Moor,
Where a former black gibbet has frowned before;
It is as black as black may be,
And murderers there, are dangling in air,
By one!—by two!—by three!

We might search for the black gibbet upon the Downs, but we might search in vain. Years ago a gibbet did stand there, but it has long since gone the way of most of such things, and the world is none the worse without it.

In about four miles the Downs end at Broome Park. Here the

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road bifurcates. We turn to the right down the "beautiful green lane" before mentioned, but before doing so, we must not forget to take a peep at the massive eagle gates of Broome Park, to which we shall have need to refer later. We have but one and a half miles more before the "unpretending village of Denton" is reached. Denton has great Ingoldsby interest centred in it: but we must give preference to the manor-house so near at hand, returning to Denton later. We climb the "respectable hill," and gaze in front and around us: but no manor-house can we see. We don a pair of spectacles—not Dollond's but another's make, and equally as good. Still without the desired effect. We consult the map. Yes, Tappington is clearly marked thereon. A straggler from Denton is ambling idly along the road, and of him we make inquiries. He points out a spot on the right hand.

But that cannot be Tappington! That farmhouse nestling in the valley cannot be the "antiquated manor-house of Elizabethan architecture, with its gable ends, stone stanchions, and tortuous chimneys rising above the surrounding trees"!

But it is!

We look at the picture before us and compare it with the illustration of "Tappington Everard," forming the frontispiece to the collected edition of the legends.

Where are the massive lodge gates? Where is the "stone lion with the Ingoldsby escutcheon"?

They were never there! They existed only in the author's fond imagination. No doubt Broome Park was in his mind when he penned the lines we have quoted above. The simple change of eagles for lions had to be effected, and "Tappington from the Folkestone Road" was the result.

Entering through an ordinary wooden gate, much the worse for wear, we cross a field (not an avenue, Mr. Barham), and are soon in front of the famous Tappington Hall where so many of the legends were narrated. To the left are some modern farm buildings which detract not a little from the beauties of the old ivy-covered house.

The great legend attached to Tappington is, "The Spectre of Tappington," too well known to need repetition here.

As to the truth of the legend we cannot vouch, but one writer quotes another incident in the history of Tappington which is unrecorded by Barham. At the time of the Civil War, two brothers, descendants of Thomas Marsh of Marston, who figures in "The Leech of Folkestone," lived at Tappington. The two brothers had taken different sides in the Civil War, but both lived in the house, one on one side of it, the other on the other. They



The Real Entrance to Tappington Hall.



The Real Tappington Hall.

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rarely, if ever, met. The staircase was common to both, and by chance they met on it one day. No one knows whether they quarrelled, but one stabbed the other in the back, and the blood spot on the oaken floor is to be seen to this day. The staircase is of fine oak, as also is the hall, and the house contains several old family portraits.

We must now retrace our steps to Denton, where, just before reaching the village, we can discern on the right among the trees, the Church, and next to it, the Court. To reach the Church we enter the grounds of Denton Court and keep to the right. Denton Church is mentioned more than once as the family church of the Ingoldsbys. The Ingoldsby vault was also supposed to be there. The prose legend "The Lady Rohesia" concludes with the following piece of information:—"A Brass plate, some 18 inches long, may yet be seen in Denton Chancel, let into a broad slab of Bethersden marble: it represents a lady kneeling in her wimple and hood: her hands are clasped in prayer, and beneath is an inscription in the characters of the age:

‘ Praie for ye sowle of ye Lady Roysse
And for alle Christen sowles ! ’”

Just as one looks in vain for the Elizabethan manor-house, and the gibbet on the Downs, so one might look in vain for this monument. Like the lion on the entrance gate to Tappington Everard, it was never there.

By the side of Denton Court there is a pretty road leading to Wooton. The lovely views obtainable on the way well repay the rather stiff climb. From Wooton some three miles of typical Kentish lanes take us through Swingfield into Alkham, and a little more than a mile over a very indifferent road brings us to St. Radigund's Abbey, an excellent description of which is given in "The Witches' Frolic." The abbey was founded in 1190, and nothing but a portion of the walls and the gateway are now left standing. The following note prefixed by Barham to the above legend may prove interesting.

It may be proper to observe that the ruins here alluded to and improperly termed "The Abbey," are not those of Bolsover described in a preceding page, but the remains of a Preceptory once belonging to the Knights Templars situate near Swynfield, Swinkefield, or, as it is now generally spelt and pronounced, Swingfield, Mennis, a rough tract of common land now undergoing the process of enclosure, and adjoining the woods and arable lands of Tappington, a distance of some two miles from the Hall, to the south-eastern window of which the time-worn walls in question present a picturesque and striking object.

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We are now somewhat distant from our next object of Ingoldsby interest. We must pass through Dover and Sandwich, and make for Minster, from which quiet and interesting old village, the tiny hamlet of Acol is about two and a half miles. Here a road to the left brings us to an eminence and to a chalk pit introduced into "The Smuggler's Leap," one of the best known of all the Ingoldsby legends.

Smuggler Bill, so the legend tells us, was at the head of a large gang of smugglers located near Reculver. One night Exciseman Gill meets Bill, who has "the prime of the swag (rich point lace), in the oil-skin case of proof to guard its contents from ill," on the Herne Road. Chase is given through Fordwich, Sturry and Westbere,

Down Chislett Lane, so free and so fleet,
Rides Smuggler Bill, and away to Upstreet;
Sarre Bridge is won—Bill thinks it fun!

for eventually the exciseman "lags far behind." In his excitement Exciseman Gill offers his soul for a horse that would be so fleet as to overtake the smuggler. At his word, a dun-coloured horse is by his side. Gill mounts it and rides in hot pursuit "O'er Monkton mead, and through Minster level" to Manston Cave where Bill lived. Swiftly gallops the horse, and it very soon comes up with the smuggler, who, looking behind, sees

A Dun horse come swift as the wind,
And his nostrils smoke and his eyes they blaze
Like a couple of lamps on a yellow post-chaise.
Every shoe he has got appears red hot,
And sparks round his ears snap, crackle and play,
And his tail cocks up in a very odd way.

Smuggler Bill then shoots at the horse, from which issues flame, instead of blood. They are now near the chalk pit, and the Exciseman Gill "makes a grab at the collar of Smuggler Bill," and over they go into the pit below.

Next morning two men were found in the chalk pit, but only one horse. What became of the dun-coloured horse nobody knows, though the villagers claimed that it belonged to the Devil, on whom Gill had called for assistance; and

On a moonshiny night
You may see if you will, the ghost of old Gill
Grappling the ghost of Smuggler Bill.
And the ghost of the Dapple Grey lying between 'em.
I'm told so—I can't say I know one who's seen 'em.



“Smuggler’s Leap.”



Sarre.

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The legend is practically forgotten now, although in Barham's days the Margate fly-drivers would point out the spot, driving you thither "for a guerdon which they term three bob," at least, this is what Barham himself says.

The route followed by Exciseman Gill in his pursuit of Smuggler Bill is well worth tracing out, the villages being very quaint and picturesque. Fordwich in particular deserves more than a passing mention, for although its population is but 200, it possesses a mayor and corporation, and has a curious old town hall by the side of the river. Fordwich is one of the many examples hereabouts of the gradual filling up of the sea, for, as its name implies, it was once "the town on the arm of the sea," and the port of Canterbury.

Margate is not far from Minster. The old jetty, Dr. Jarvis's jetty, was replaced by the present landing stage in 1877, and a link with an important Ingoldsby legend was then removed: for it was on the pier that the old gentleman encountered "the little vulgar boy" with such disastrous results, as related in "Misadventures at Margate."

Closely connected with Margate, is the little sea-side town of Birchington, which has a legend all to itself, "The Brothers of Birchington."

You may see some half way
'Twixt the Pier at Herne Bay
And Margate, the place where you're going to stay,
A village called Birchington, famed for its Rolls
As the fishing bank, just in its front, is for soles.

The legend of "The Brothers of Birchington" deals with Becket, two twin brothers, and the Devil, whom Barham calls Old Nick. The two brothers were as totally unlike in habits as they were alike in form. The one, Richard, was a friar, the other, Sir Robert, a gay knight who lived at Quekes, about half a mile inland. Old Nick, upon looking up his ledger, found there was a very heavy score of wicked things against the knight, and so he ordered Levybub his bailiff to go into Kent and claim

A snob . . . one de Birchington, knight,

whose other name began with R., meaning of course, Robert. Levybub claimed Richard in mistake, and the next morning, to the great consternation of everybody, the good priest was found dead. St. Thomas à Becket walked in "just in the midst of the uproar and racket" and naturally wanted to know what it was all about. He summoned the Devil to his presence and asked him for an explanation. The Devil had to confess that there had been a mistake, and

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Friar Richard returned to life just at the time when Robert, hearing of his brother's death, knocked at the gate, but "had scarce made his bow to the Saint ere he vanished, and no one knew how." Becket once more called Old Nick to book, saying that the score against de Birchington had been cancelled, and Robert the knight came tumbling down the chimney and the Devil quickly disappeared. Then of course Becket read the knight a lecture, showing him the error of his ways, with the result that Robert reformed, and lived a holy life with his brother, the Friar Richard, selling all his estates excepting Reculver.



Here, according to the legend, the twin towers of Reculver were raised by the twin brothers of Birchington.

. The traveller still
. marks on the hill
Overhanging the sea, the "twin towers" raised then
By "Robert and Richard" those two pretty men.

It is a favourite walk from Herne Bay to the Reculvers, by the cliffs, and the distance is about four miles.

The true history of the Reculvers is the following. Reculver was the Roman Regulbium, most probably the oldest Roman fort in England. After the Roman era it was called Raculf-ceastre by

THE LAND OF THE INGOLDSBY LEGENDS.

the Saxons, and was occupied by Ethelbert as a palace after his conversion in 597. Here Bassa built a monastery and church in 670, and later on they fell into the hands of the Canterbury monks.

In 1809 the ignorant villagers pulled down a large portion of the buildings. This action is much to be regretted, as many Roman remains were thereby destroyed. In the year following, the Trinity House authorities stopped further havoc and saved the south and east walls, the only Roman portions now left. The two picturesque towers which form so conspicuous a landmark for many miles around are called "The Sisters." Tradition says that the site was originally occupied by two towers erected by an abbess of Faversham, who was wrecked here with her sister on her way to Broadstairs, and that thus the name of "The Sisters" originated; but the present towers are modern, having been built by the Trinity House Board.

We have quoted at the beginning of this article what Ingoldsby had to say respecting Canterbury.

Besides this reference to the city and its cathedral we have the legend of "Nell Cook and the Dark Entry." As to the authenticity of the legend we cannot vouch, but one thing is certain, the Dark Entry is no fiction.

The venerable pile is reached by a turning out of the main thoroughfare called Mercery Lane. Entering the cathedral precincts by the handsome Christ Church Gateway, the Dark Entry is reached by turning to the right before entering the edifice itself and continuing along parallel with the cathedral; at length bearing to the left as the road leads you, you will find a notice on the wall stating that cyclists are not permitted to ride through the Dark Entry as the practice is dangerous.

At the end of the Dark Entry is the college, and the nearest way from the cathedral's precincts to the school is viâ the Dark Entry. The legend is prefaced by a little scene which takes place in "a back parlour in Mr. John Ingoldsby's house in the Precincts." "Little Tom," the "King's Scholar" is there on a visit, and Uncle Ingoldsby bids the lad go back to school at once, and by the nearest way, as the clock is striking nine, and at that time of the night all the boarders must be in bed. Little Tom answers:

Now nay, dear Uncle Ingoldsby, now send me not I pray,
Back by that Entry dark, for that you know's the nearest way:
I dread that Entry dark with Jane alone at such an hour,
It fears me quite—it's Friday night!—and then Nell Cook hath pow'r.

The Uncle pooh-poohs the idea—and then the scholar recites the

ST. KATHERINE'S MARRIAGE LICENCES.

legend. How in bluff King Harry's days the Canon lived in a house by the Dark Entry and kept a cook named Ellen Bean, whom he called "Nell Cook."

A niece of the Canon arrived one night and stayed there three weeks or so, much to the annoyance of Nell Cook, who believed that the so-called "niece" had been secretly married to the Canon, on whom she herself had cast an eye, and so

She bought some nasty doctor's stuff, and she put it in a pie!

And in due course the Canon and his "niece" were found dead.

The monks pretty well guessed who had done the deed and a paving stone just near the Canon's door, in the shade of the Dark Entry was removed:

I've been told that moan and groan, and fearful wail and shriek,
Came from beneath that paving stone for nearly half a week.

Nell Cook had entirely disappeared, no one knew where. A century later the stone was removed and the bones of a female—Nell Cook's—were found beneath. The legend then goes on to say how every Friday night (that being the night on which the Canon and his "niece" ate the poisoned pie),

Nell Cook doth still pursue
Her weary walk, and they who cross her path the deed may rue.
Her fatal breath is fell as death . . .
And whoso in that entry dark doth feel that fatal breath,
He ever dies within the year, some dire untimely death.

So beware the Dark Entry: do not walk through it at night—especially if that night be Friday.

ST. KATHERINE'S MARRIAGE LICENCES.

[Continued from p. 196.]

HAYNES, Richard, widower, St. Mary, Rotherhithe, Surrey, pilot, and Hannah Stanford, widow, St. K. He signs bond and allon. 22nd March, 1784.

HEDGES, Ann (see Wade, Philip).

HEGG, Robert, bachr., 24, St. K., and Agnis Riddle, spr., 22, St. K. She signs bond and allon. 15th November, 1757.

ST. KATHERINE'S MARRIAGE LICENCES.

- HENDERKS, Anne Siebolds, bachr., 21, St. K., mariner, and Johanna Piternella Jarvis, spr., 21, St. K. He signs bond and allon. 6th October, 1798.
- HENDERSON, Ann (see Mugeridge, Samuel).
- HENSMAN, John, widower, St. K., labourer, and Eleanor Franklin, spr., 21, St. Dunstan's, Stepney, Middlesex. He signs bond and allon. 19th April, 1763.
- HERM (see Haram).
- HERRALD, Isabella (see Callender, James).
- HEWERDINE, Margaret (see McLeod, Normand).
- HEWETT, Thomas, and Margaret Ham. Caveat, 26th February, 1701, against marriage licence, "St. K. Act Book," fol. 9.
- HIDE, Ann (see Watson, William).
- HIGDON, Ann (see Grosvenor, George).
- HIGGINS, Elizabeth (see Cook, Michael).
- HIGGINSON, Jonathan, bachr., 24, St. K., coachman, and Mary Winninton, spr., 24, Allhallows on the Wall, London. He signs (by mark) bond and allon. 7th June, 1762.
- HINCHLEY, Simon, bachr., 30, St. K., and Ann Proudfoot, spr., 29, St. K. She signs (by mark) bond and allon. 3rd April, 1769.
- HIVES, Ann (see Laughton, Edward).
- HOBDAY, Margaret (see Young, Andrew).
- HOFFMAN, John Barnard, bachr., 21, St. K., glass-cutter, and Martha Mantz, widow, St. Mary, Whitechapel, Middlesex. He signs (in an illiterate German hand) bond and allon. 22nd February, 1766, but the second christian name does not appear to be "Barnard."
- HOGON, Dorothy (see Mackelroy, Henry).
- HOGSHAW, Nicholas, bachr., 21, St. K., victualler, and Margaret Waller, widow, St. K. He signs bond and allon. 26th January, 1761.
- HOLBERT, Richard, bachr., 25, St. Dunstan in the East, London, cheesemonger, and Elizabeth Smales, spr., 21, St. K. He signs bond and allon. 24th July, 1761.
- HOLDING, Margaret (see Hughes, Robert).
- HOLLIDAY, Henry, bachr., St. Saviours, Southwark, and Mary Crew, spr., St. K. Note of marriage licence, 25th December, 1698, "St. K. Act Book," fol. 1.
- HOLMES, Thomas, widower, Allhallows, Middlesex, and Catherine Amos, widow, St. K. Note of marriage licence, 23rd October, 1699, "St. K. Act Book," fol. 6.
- HOLMES, Catherine (see Baggerlery, John).

ST. KATHERINE'S MARRIAGE LICENCES.

HOLST, John Plant, bachr., 21, St. K., gentleman, and Elizabeth Jut, spr., 21, St. Botolph, Aldgate. He signs bond and allon. 26th October, 1795.

HONYWOOD, ——— and Mary Salisbury. Caveat, 18th July, 1704, against marriage licence to them, "St. K. Act Book," fol. 12.

HOPKINS, Elizabeth (see Kenyon, Robert).

HOPKINSON, Elizabeth (see Read, John).

HORSMAN, Thomas, bachr., 24, St. K., mariner, and Sarah Biggs, spr., 24, St. K. He signs bond and allon. 30th July, 1761.

HOVELL, Elizabeth (see Harris, Thomas).

HOWELL, Elizabeth (see McCollock, Charles).

HOYEN, Philadelphia (see Theesell, John).

HUGHES, Robert, bachr., St. K., and Margaret Holding, Woolwich, Kent, widow. Note of marriage licence, 14th February, 1698, "St. K. Act Book," fol. 2.

HUGHES, John, bachr., 21, St. K., mariner, and Elizabeth Swaddell, spr., 21, St. Paul, Shadwell, Middlesex. He signs bond and allon. 1st November, 1774.

HUGHS, Elizabeth (see Smith, John).

HUME, Peter, bachr., 30, St. K., mariner, and Ann Yeilder, widow, St. Leonard, Shoreditch, Middlesex. He signs bond and allon. 7th August, 1765.

HUNTER, Alexander, bachr., 21, St. K., baker, and Elizabeth Jack, spr., 21, St. Paul, Shadwell, Middlesex. He signs bond and allon. 8th November, 1774.

HUNTER, Mary (see Deeks, Richard).

HUNTINGFORD, Mary (see Beal, Samuel).

HUSSEY, Thomas, bachr., 21, St. K., mariner, and Mary Cotton, widow, St. K. He signs (by mark) bond and allon. 10th October, 1794.

HUTCHINS, Mary (see Sounding, John).

HYMERS, John, bachr., St. K., and Jane Harper, spr., St. Mary Aldermay, London. Note of marriage licence, 21st September, 1699, "St. K. Act Book," fol. 5.

ISHERWOOD, Elizabeth (see Harrison, John).

JACK, Elizabeth (see Hunter, Alexander).

JAFFRAYS, John, bachr., 21, St. K., gardener, and Mary Reynolds, spr., 21, Sunbury, Middlesex. He signs bond and allon. 19th June, 1778.

JAGELMAN, Hannah (see Davis, Richard).

ST. KATHERINE'S MARRIAGE LICENCES.

- JAMES, William, bachr., 26, St. K., gentleman, and Deborah Godfrey, spr., 22, St. Mary, Rotherhithe, Surrey. He signs bond and allon. 18th June, 1776.
- JAMES, David, widower, St. Mary, Whitechapel, Middlesex, victualler, and Esther Barnet, spr., 23, St. K. He signs (by mark) bond and allon. 12th December, 1787.
- JAMES, Mary (see Thurgood, Robert).
- JAMESON, Benjamin, bachr., 21, St. Matthew, Friday Street, London, linen draper, and Teresia Wardell, spr., 21, St. K. He signs bond and allon. 26th April, 1788.
- JARVIS, Johanna Piternella (see Henderks, Anne Siebolds).
- JENKENS, Mary (see Byron, John).
- JENKINS, Rebecca (see Handy, William).
- JENKINS, Sarah (see Gledhill, John).
- JENNINGS, Elizabeth (see Carr, James).
- JOHNSON, Matthew, bachr., St. K., and Margaret Robinson, spr., St. K. Note of marriage licence, 24th June, 1699, "St. K. Act Book," fol. 4.
- JOHNSON, Maria (see Battin, Samuel).
- JOHNSTON, Mary (see Scholey, John).
- JOHNSTON, Sarah Agnes (see Adams, George).
- JOHNSTONE, Jane (see Dickinson, William).
- JOLLY, Christian (see Summers, William).
- JOLLY, Jane (see Gambell, Robert).
- JONES, William, bachr., St. K., and Jane Richardson, widow, St. James, Wapping, Middlesex. Note of marriage licence, 3rd July, 1699, "St. K. Act Book," fol. 4.
- JONES, William, widower, St. K., hoop bender, and Margaret Robson, widow, St. K. He signs bond and allon. 22nd June, 1771.
- JONES, William, bachr., 21, St. K., cooper, and Eleanor Bailey, widow, St. K. He signs bond and allon. 16th August, 1782.
- JONES, Thomas, bachr., 21, St. K., mariner, and Mary Woodward, spr., 21, St. George, Middlesex. He signs (by mark) bond and allon. 9th September, 1791.
- JONES, Ann (see Ros, James).
- JONES, Mary (see Williamson, George).
- JORDAN, Alexander, bachr., 21, St. K., mariner, and Elizabeth Goodbrand, spr., 21, St. Botolph, Aldgate. He signs bond and allon. 30th September, 1765.
- JORDAN, Mary (see Oldham, Joshua).
- JOSEPH, Emanuel, bachr., 21, St. K., mariner, and Mary Tandy, spr., 21, St. K. He signs (by mark) bond and allon. 11th August, 1764.

MOZART AT HICKFORD'S.

JOSEPH, John, widower, St. John, Wapping, Middlesex, mariner, and Elizabeth Carter, widow, St. K. He signs bond and allon. 19th October, 1768.

JOSEPH, Antonio, bachr., 32, St. K., mariner, and Mary Roo, spr., 26, St. K. He signs (by mark) bond and allon. 5th February, 1773.

JOURDON, John, bachr., 21, St. K., mariner, and Ann Taylor, spr., 21, St. K. He signs (by mark) bond and allon. 1st November, 1782.

JOYCE, Joseph, bachr., 21, St. K., gardiner, and Mary Day, widow, St. K. He signs bond and allon. 16th November, 1761.

JUT, Elizabeth (see Holst, John Plant).

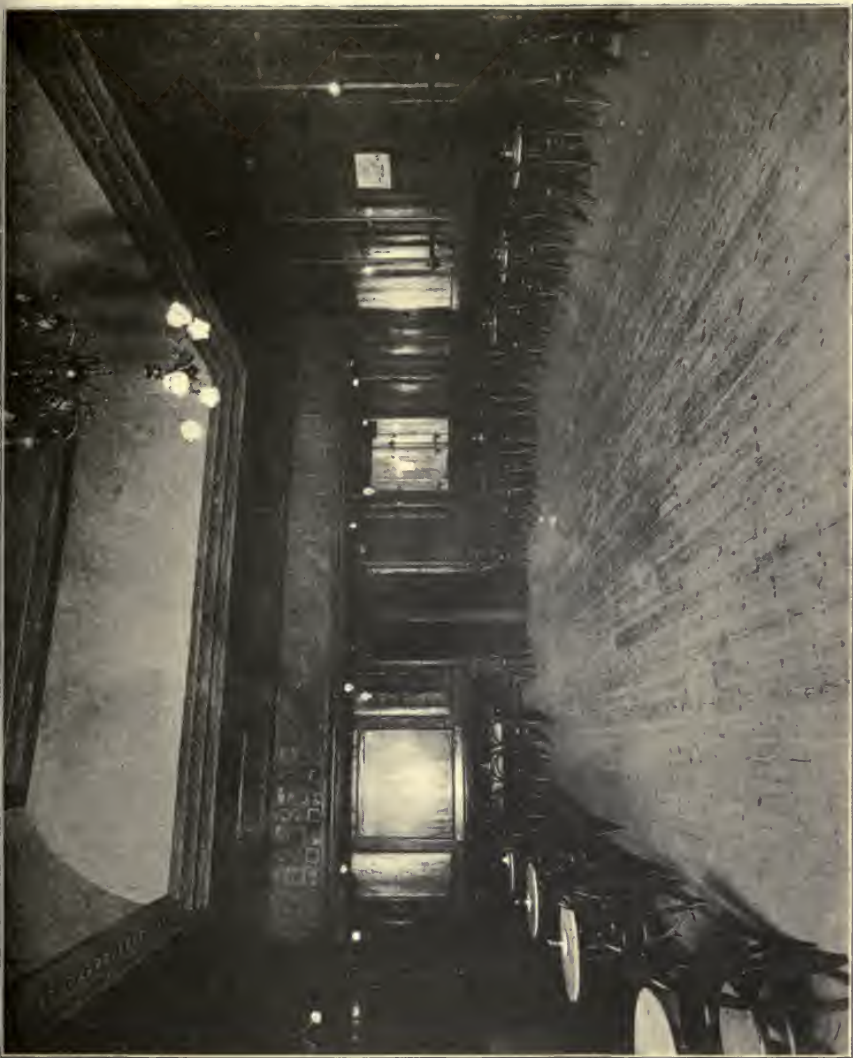
[To be continued.]

MOZART AT HICKFORD'S GREAT ROOM.

BY A. J. HIPKINS, F.S.A.

THE most charming instance of musical precocity is found in the little Wolfgang Mozart, whose gifts, warmed by a delightful temperament, developed until he became one of the greatest composers of a remarkable period in the most modern of all the arts. His early days were a fitting introduction to a career too short and troubled, but in its attainment and success glorious! Mozart's visit to this country as a child is remembered by a generation to whom it has been handed down from those who were living when this bright star appeared. Lovers of music still affectionately follow the details, his abodes and haunts, with the aid of the biographies, as has been done for no other gifted boy, so interesting is the story.

The illustration from a photograph of the room where Mozart and his sister last played in London we owe to Mr. W. J. Hardy, who, on learning its whereabouts, lost no time in having it recorded by the camera. The locality in which it is situated is Brewer Street, Golden Square; a neighbourhood which has gone down in the struggle for existence, but in the middle of the eighteenth century Hickford's room had its fashionable visitors; the Portuguese Embassy, now Leightons', the bookbinders, was next door. Of late years the room has been occupied by a German Club, which extended its shelter to a Blue Hungarian Band. It is now a



Hickford's Great Room, Brewer Street.

[Photo by A. P. Monger.]



MOZART AT HICKFORD'S.

French Club, not for the wealthy, but with occasional ladies' nights when music and dancing give brightness and solace to the lives devoted to bread-winning of French people mainly engaged in or near Regent Street, who try to make our matter-of-fact London more like their own gayer capital. So much for what Hickford's room is now ; let us step back a century and more to the Year of Grace, 1765 ; when the "Daily Advertiser" contained the following announcement,¹ under date of May the 13th :

"For the Benefit of Miss Mozart of thirteen and Master Mozart of eight years of age ; Prodigies of Nature. HICKFORD'S GREAT ROOM IN BREWER STREET. This Day, May 13th, will be A Concert of Vocal and Instrumental Musick : with all the Overtures of this little Boy's own Composition. The Vocal Part by Sig. Cremonini, Concerto on the Violin, Mr. Bartholomew, Solo on the Violoncello, Sig: Ciri ; Concerto on the Harpsichord by the little Composer and his Sister, each single and both together, etc.

"Tickets at 5s. each to be had of Mr. Mozart, at Mr. Williamson's Thrift Street, Soho" [now Frith Street].

Can we not see the anxious father, who had been ill and obliged the previous summer to retire to the village of Chelsea for convalescence, being desirous to leave England, constrained to reduce the price he had charged for tickets as the children were no longer a novelty ? He calls upon his friend, Shudi, the harpsichord maker, and founder of the famous Broadwood House, in the adjoining Great Pulteney Street, who had, no doubt, supplied the harpsichords for the children's public performances which had taken place before, as well as for the family lodgings. Shudi shows them one of the two double keyboard harpsichords, perhaps both, he had just completed to the order of Frederick the Great, intended for the New Palace, Potsdam. From an article which appeared in the "Salzburger Zeitung," under date of August the 6th, which there is good reason to attribute to the father, Leopold Mozart, we learn that Shudi submitted his recent invention of the "Venetian Swell" to the harpsichord, intended to rival the intruding piano-forte, by the power of increasing and diminishing the volume of tone ; and the "Machine" stop, the invention of which he does not appear to have claimed, but the Salzburg writer seems to have had no hesitation about attributing this instantaneous control of registers to him. Both inventions were certainly in the Shudi harpsichord the little Mozarts played upon, and we can imagine the little boy, always so prompt of discernment, curious to under-

¹ Kindly communicated by Mr. F. G. Edwards.

A FARM IN BUCKS IN 1640.

stand and use these new means of effect, as he afterwards interested himself in Stein's improvement of the piano.

Both these harpsichords are still existing; the more beautiful one in the New Palace at Potsdam; the other, provided for Frederick the Great's sister, the Princess Amelia, relegated to the Hohenzollern Museum in Berlin. They are dated 1766, the year they were sent to their destination. On the name-boards Shudi has reverted to his ancestral Tschudi. The writer of this brief notice has touched the keys of both instruments. On one, perhaps both, Mozart certainly played. It is with reverence we think of the great who have gone before, and with homage to the traces still discernible of their whilom presence.

A FARM IN BUCKS IN 1640.

BY R. T. WARNER.

AT the bottom of an old deed chest there were lately found some curious letters and accounts of 1639-1650 relating to a property at Iver in Bucks. It seems that David Salter, who lived at Colebrook close by, had a son of the same name who went to the West Indies, and had there an appointment under the Earl of Marlborough, governor of Santa Lucia. David Salter, the son, desired his father to invest £250 for him in England. The first letter is from the father describing the difficulty of finding an investment at that time, the country being so unsettled. At last he invests the money on a farm at Iver, which, however, needed a great deal of repairing. Details of the accounts are given. The letters and accounts (which were apparently brought back by David the younger from the West Indies), are roughly bound together, and outside is written: "This paper book was shewed unto W^m Bowyer & John Baldwin Esq at ye tyme of their severall examinations taken in Chancery on ye behalf of Elizabeth Herbert, plt agst W^m Salter & others defts. Will^m Adderley."

Evidently some litigation arose about the property. In the blank pages at the end of the paper book is a curious rough drawing of two ships of the period tossed on enormous waves: this was probably an illustration by David Salter, junior, of his passage across the Atlantic.

A letter from David Salter to his son in the West Indies, explaining how he invested £250 for him in a farm at Iver in Bucks.

A FARM IN BUCKS IN 1640.

In anno 1639 I was Sheriffe then I received your mony. You intrated me to bestow it uppon land: having no opportunity I intrated a friend to find me out something to lay it out uppon. He did indever but could not doe it. At Christmas following I went out of my place, yet till Shrovetide after could not be free to think mine own thoughts. Being then at liberties I began to look about me, and found the Scots all up in arms; common soldiers imprest in England to go against them refusing & rebelling against their captains: ye trained soldiers denying to move at ye King's command & ye citty & ye King divided. Now was I amazed and what to do with your money I knew not: for I was afraid to buy land with it lest if warre ensued the same might prove of little worth; I was afraid to keep it in my house lest it might have been taken from me: I durst not put it out at interest for feare that it would never have been paid again: And I stood in doubt to hide it in ye ground lest dying that might also be buried for ever with me: & if I should have acquainted any other with it I should have died in doubt of some deceit in them. So not knowing what to doe I was awhile at a dead losse, yet seeing something must be done I resolved to goe the best way to worke I could which (as I then thought) was to bestow it uppon land if I could, to ye end that you & yours if any of you came to Iver might see by the same where your money was bestowed, & how I had discharged my conscience, and performed the trust in mee reposed.

John Martin ye yeare before had given his house & land in Shredding Greene from Henry Martin his sonn and heire to Sarah Martin his wife and her heires. She died about a month after him and gave it to her husband's brother Richard Martin in trust that he should sell it to raise portions for her younger children. Henry the eldest sonn desirous of his father's howse, which had been in his ancestors' possession about 200 years before, bought it of Richard Martin for £250, and kept it in his possession about six months; & then for want of mony to pay did sell it again. Then began I to look upon it, and Richard Martin sorlie angrie with his kinsman offered it mee for the same mony.

He then describes how it was necessary to lay out a considerable sum in repairing the house. He also describes the difficulty of buying it in his son's name, owing to his absence from England, and therefore he buys it in his own name.

Knowing that I might as well be trusted with the land as with your money I purchased and settled the ground in the manner following, viz:—Upon myselfe for life and after my decease to the use of you & your wife and the heirs of your bodies.

Now being in full possession & no man having been in the house by the space of 3 quarters of a year before (for which the same was much the worse) and the same being also in respect of the rain unfit

A FARM IN BUCKS IN 1640.

for any man to live in & for that afterwards there was great hopes of peace (the armie betwixt England & Scotland being disbanded and the King & Scots reconciled & a parliament afoote in England) & for that this house stood at Iver 2 miles distant from my house at Colbrooke, & in ye night times pales plucked up, gates stiles taken away, & cattell put into the grounds & taken out againe afore day, & ye very stones of the walks torn up & carried away, I was constrained a little before Michaelmas following to leave my own house full sore against my will & to repaire thither to preserve it from utter ruin ; which in the time of hope I found time to alter, since which time I have again stayed my hand. And I would I had so done altogether, but I was in hope that all had been for the best. And thus you see what I have done and how I bestowed your stocke of £250 & what the particular charges laid out in repairing of it since that time to make it fitt to be lett hath been, & that you shall see by the ensuing account, viz

Colbrooke: y^e:

DAVID SALTER.

1639

Various accounts follow, from which a few extracts are given as showing the wages and prices paid at the time, and being in other respects quaint and curious.

Sep. the 6th. A general bill of charges which was made to my son David Salter 1640.

For timber to repaire and set ye old kitchin upright and for the dividing of ye kitchin in the dwelling house from ye dwelling house and for fetching of part of the timber from Colbrooke & for the carpenter's worke.	£	s.	d.
Item for 1000 of tiles 13s. to repair ye old kitchin and for the same from Hedgelie home.	1	10	00
Item for half a load of lime 10s. and for 300 of bricke 3s. for ye tiling of ye old kitchin & for the meake- ing ye littell oven and amending of ye great oven in the same & for the fetching of the same from Hedgelie 4 miles distant.	0	18	00
Item for Iron Dogges in ould kitchin.	00	04	00
Item for 3 loads of loame & for a load of sand and for ye diggin and fetchin of it.	00	07	06
Item for mucke to make mortar.	00	00	06
Item for John Norland for going to London and in charges there for sending your chest to Bristol.	00	06	08
Item for Michell Cromlie for a packett of letters sent you out of St. Christophers.	00	03	04
Item to Anthony Cheney for hewing of railles & posts for the garden and for the aprececke trees and to Richard Harwell and ye said Cheney for setting them up & lathing them.	00	09	00

A FARM IN BUCKS IN 1640.

	£	s.	d.
Item for 5 aprececke trees.	00	07	06
Item to man for six days for tiling the barn & mending other ruin done by the wind about ye howse.	00	15	00

The whole account (of which only some extracts are given here) amounts to "Some in all, £51 06 00." The profits of the land during the same period, namely, Easter, 1640, to Easter, 1643, was only £34 14s. 6d.,

which added to £17 I owed you of your uncle's charitee mony makes £51 14 6, and you are in my debt as aforesaid £51 6 00 which deducted out of £51 14 6 there Remaines dew to you 8s. 6d. and no more.

On the whole it cannot be considered a very successful investment. There follow some other accounts for a subsequent period.

Disbursement.	£	s.	d.
Imprimis to Amos Smith for making of 4 load and 3 quarters of fugates; more to him for making 7 poles of ditch aboute the garden as it is now, the pailles about it being rotten & stollen away.	00	09	00
	00	04	00
For quicksets for the same ditch.	00	01	08
For a dayes work for him for mending hedges where the lopped-of trees when they were falling had spoiled them.	00	01	00
For a dayes work for labourer to mend the ould kitchin chimney.	00	02	08
For Repairing the dwelling howse:			
For a 1000 of tiles.	00	15	00
For 12 bags of lime.	00	06	00
For fetching it hoame 5 miles of.	00	06	00
For 100 and a half of tenpeni nailles.	00	02	06
For 1000 of tiellpins.	00	02	08
For beere for the worke men.	00	02	00
To ye two brickliers and their laborers for 4 dayes work.	01	01	04
For felling of timber for rafters and other uses.	00	01	06
The timber was my own vallued at 16s. but I aske nothing for that.	00	00	00
For 600 of lath nailles.	00	12	00
For fetching from Denham 3 milles distant.	00	01	00
For goodwife Andrewes for pining of tiells 5 dayes.	00	03	00

The next letter is dated May, 1650, and David Salter, now evidently an old man, gives a final account of his stewardship. The settlement of this unfortunate property had apparently given

A FARM IN BUCKS IN 1640.

rise to difficulties, as the children of David Salter, jun., being aliens could not hold land in England. Altogether the investment seems to have been very troublesome. It was no doubt in connection with this point that legal proceedings were taken which caused the preservation of the papers relating to the property.

To my deare and well beloved Sonne Mr. David Salter an Attend^t upon ye Right Honble. ye Erle of Marlborough Governor of ye Island or Province of Sancta Lucia in ye West Indies.

DAVID.—About a year & a quarter before the date of this my letter I received one from you which bears date about half a year before that time. Since which I never heard of you or from you. About that time I also heard that it had pleased the Governor of your Island to prefer you to a place about him worthy of your betters, at which all did much rejoyce. You know it is not my manor to wright of newes for I doubt not but you hear of as much as wee, or perhaps of more truth than we ourselves can do here at home.

I have formerly certified you of which I find you have taken notice of how much it grieveth me that by the lawe of England your poor children born beyond sea are made aliens being on all sides of English parents, & by that incapable to inherit from me or you or any other a foot of English ground or to buy any in their names or to their use. Again it is & hath been a great hart sorrow to me that I am barred the expression of my affection to them of myne owne blood, & the nearest to me of any, but I cannot help nor is there any way that I know to help it.

It hath pleased God to take your brother Edward out of this world viz. in May 1647 and my dear wife your mother in Sept. 1649, the wen on her arm was the cause of her death; & I am now a poor comfortless man left alone with many fears and troubles, beside my very eissight & all the faculties of my body fail me. I pray you have a good opinion of your deceased mother who never harboured any injurious thoughts against you but hath prayed for you & yours.

I have received money for such profits as have been paid of your land since you were last with me which is but little, for ye free quarter both of horse & man amounting to 20s. for one horse & man by ye week besides all other taxes do consume allmost all. My accounts you shall find in a book fairly written at Mr. Bincks his house & you shall likewise find some bodies to pay you what remains (if extraordinary accounts take it not away the mean time), for this year there is much trouble feared. And if God send us greater punishment it is but just with us for I am persuaded that all manner of sins never abounded more in England more than now they do. God be merciful to us.

There is a gentleman a merchant one Mr. King that lives at Wrosbury near Colbroke that hath a plantation with you at Santi Cruz & I thank him it pleased him to convey this letter to you & so I hope I shall do more hereafter & again you may as safely return your



[Photo by A. P. Monger.]

Westminster Magisterial Badge and Middlesex Sessional Mace.

THE WESTMINSTER BADGE.

answer & by the same manner. And I hartily intreat for my sake to do him & his agents & servants there all the friendly offices you can.

To conclude I beseech God to bless you youre wife & children & to endow you all with great wisdom and understanding. The Lord bless you all with a sanctified happiness & prosperity in this world & give you all the world to come a crown of glory in ye day of Christ Amen : for I never look to see either you or yours more in this world & therefore ye Lord send us a joyful meeting in ye world to come & so I rest

Your loving father,
DAVID SALTER.

May ye 1st
1650.

THE WESTMINSTER MAGISTERIAL BADGE AND MIDDLESEX SESSIONAL MACE.

BY MONTAGU SHARPE, D.L.

FROM an early date there was a commission of the peace for the City and Liberty of Westminster, separate from that for Middlesex, though from the records of that county we find that in 5 Jas. I. the Sessions were held at the Westminster Sessions House, as well as at Hicks' Hall, Clerkenwell.

As the Liberty was within the county it was doubtless found convenient to place the county justices also upon the commission for Westminster, and this practice continued up to the passing of the Local Government Act, 1888, and the creation of the Administrative County of London, when the separate commission for Westminster ceased to exist.

The Westminster justices, however, possessed the special privilege of wearing a gold badge, granted to them by the King in 1765, which is thus described in the "Annual Register" for that year.

"His Most Gracious Majesty, George III., gave to the magistrates of the City and Liberty of Westminster permission to distinguish themselves by wearing the arms of Westminster, with the emblems of magistracy on a gold shield fastened to a ribbon hanging down the breast."

THE WESTMINSTER BADGE.

A similar account appears in the "London Chronicle" for that year, on p. 576, in the "London Magazine," ditto, p. 692, and in the "Public Advertiser," on 16 Dec., 1765.

In a portrait of Sir John Fielding, by Peters, R.A., engraved by Dickinson, and published by T. Watson in 1778, that well-known magistrate is represented in full costume, with the badge suspended from his neck by a ribbon.

We give an illustration of this curious badge from one belonging to a Middlesex justice from whose residence it was stolen, but subsequently identified and returned to him by the police under somewhat curious circumstances.

After the theft all trace of the badge was lost, until a raid was made by the police on the headquarters of a gang of foreign thieves, which resulted in the capture of thirteen prisoners, together with a large quantity of stolen property. Amongst the articles was the lost badge attached to a ribbon of German national colours, and a photograph of one of the gang in athletic costume, wearing the badge and this ribbon.

It appeared that the thief had represented to the photographer that it was a prize which he had won at an athletic contest!

The police noticing the arms of Westminster on the badge compared it with one shown in the full-length portrait of the late Mr. Pownall, chairman of the Sessions, hanging in the Middlesex Guildhall at Westminster, and eventually the property was restored to its owner.

At the trial of the gang at the Central Criminal Court, all the prisoners were found guilty and sentenced to various terms of imprisonment, where doubtless the hero in the photograph will frequently regret that he did not in time take warning and heed from the motto round the badge, *Discite justitiam monete*, which to him has had such a peculiar significance.

With the badge is figured in our illustration the mace which is always brought into court by the usher at the opening of the Middlesex Quarter Sessions.

A HERTFORDSHIRE ST. GEORGE.

By W. B. GERISH.

VARIANTS of the St. George and the Dragon, the Lambton, Laidley and Linton Dragons or Worms legends are, I think, more uncommon in the eastern and southern part of England than in the north. In the "Folk-Lore Record," vol. i. 1878, pp. 247-249, isolated instances of dragon and serpent legends are quoted from Essex, Herefordshire, Oxfordshire and Sussex, and there are probably others. The dense woods and morasses which existed in ancient times in the northern portion of this country, wherein these partly mythological beasts could take refuge, seem to have produced such accounts in greater abundance and detail.

Brent Pelham or Pelham Arsa, from the fire which it is said destroyed it in the reign of King Henry I., or Pelham Sarners¹ is a small village situated some five miles distant from the Buntingford railway station, and ten miles from Bishop's Stortford. The hero of the story, O Piers Shonks, lived in the manor-house, and was lord of the manor which still bears his name, and is said to have flourished "*Anno a Conquestu 21.*"² The only record of any descendant of this name in the neighbourhood is one Gilbert Sank, who in the sixteenth year of King Edward I. was distrained upon by Simon de Furneaux, lord of the Pelhams, for his "Homage and Service and forty shillings and sixpence rent by the year, Fealty and Suit at Court at Pelham Arsa from three weeks to three weeks."³

Among the endowments of the church is a parcel of woodland called Beches and Shonks,⁴ and, according to Weever,⁵ "the old decayed house, well-moated, called O. Piers Shonkes," was in existence in his time. In Salmon's⁶ time (1728) there was a barn standing on this moated inclosure called Shonks's barn, and that writer states that the manor pays Castle-guard to Bishop's Stortford,

¹ Sarners was the purchaser from the Bishop of London in the reign of William I.

² This is not borne out by Domesday Book.

³ Chauncy's "History of Herts," 1700, vol. i. p. 278.

⁴ Canon Wigram states that "Beeches paid vicarial tithe, nothing else. There was perhaps forty acres of glebe land near that farm."

⁵ Weever's "Funeral Monuments," p. 549.

⁶ Salmon's "History of Herts," p. 289.

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a relic of the feudal system which is, I believe, paid to the lord of the manor of Stortford to-day. It may be that Shonks was the holder of the manor in Saxon times, and that he was superseded by Godfrey de Beche, a Norman, so that the manor was afterwards known as Beches and Shonkes. It is probable that Piers Shonks was the popular favourite, and possibly the founder of the church,¹ the original Saxon edifice being burnt with the rest of the village as before mentioned. The niche wherein the tomb of Shonks now lies is said to be an old doorway,¹ probably part of the original structure, but this is, I think, wrong. There is however an ancient blocked doorway further west, exactly under the central north window. The arch of the tomb is not unlike a door-arch, and was of a sufficient height probably for a doorway. Salmon ingeniously suggests that Gilbert Sank might be the father of Peter or Piers (we must disregard a difference of two centuries to allow for this), who "being oppressed by the tyrannical power of De Furneaux, his son might take the cause in hand and show his adversary's demands unjustifiable, and baffle him at law. By which he might do service to the neighbourhood, and save them from the same exorbitant imposition. And this was enough to canonize him." If I remember rightly, a somewhat similar suggestion is made respecting the giant Hickathrift of Norfolk.²

Salmon concludes his account by stating that he asks leave to finish his "Nisi prius argument with the relation given to me by an old farmer in the parish, who valued himself for being born in the air that Shonk breathed. He saith, 'Shonk was a giant that dwelt in this parish, who fought with a giant of Barkway named Cadmus' and worsted him; upon which Barkway hath paid a quit-rent to Pelham ever since.'⁴ So that Horace's rule is at Pelham still observed.

Aut famam sequere, aut sibi convenientia finge."

Sir Henry Chauncy (1700), beyond the allusion before mentioned, has naught to say respecting the legend, but merely quotes the Latin and English inscriptions on the tomb. Cussans (1872), our most recent county historian gives the following account.

"The most interesting monumental record in Brent Pelham church is an altar tomb within an arched recess in the north wall, said to have been erected to one Piers Shonks, who died in the year

¹ See illustration.

² "Gentleman's Magazine," January, 1896.

³ The Cadmus referred to, it is hardly necessary to state, was no local giant, but the fabled Phœnician dragon slayer.

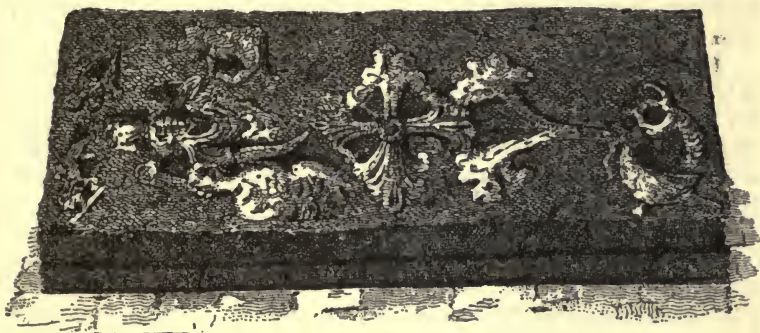
⁴ This quit-rent was the usual copyhold tenure, of course.



Tomb of O Piers Shcnks at Brent Pelham.

A HERTFORDSHIRE ST. GEORGE.

1086. The tomb is of great antiquity (although scarcely earlier than 1300 and probably rather later), but was evidently constructed many years after the period assigned to Shonks's death. It consists of a thick slab of Petworth marble, on which is carved in relief an emblematical representation of the Resurrection. At the head are St. Mark and St. John, with St. Matthew and St. Luke on either side, symbolized in the usual manner.¹ In the centre is a cross fleurie, the stem of which is thrust into the mouth of a grotesque figure at the foot of the slab, signifying the triumph of Christianity over sin.² Simple and beautiful as these symbols are, they have given rise to the most absurd traditions. The most popular is that Piers Shonks (in whose memory the monument is said to have been erected) was a mighty hunter, and was always accompanied in his expeditions by one attendant and three favourite



hounds, so swift of foot that they were said to be winged, and are so represented on the tomb.³ Chancing one day to kill a dragon, which seemed to have been under the immediate protection of Satan, the latter declared that he would be revenged on Shonks, and would have him at his death, whether he was buried within or without the church. Shonks, to avoid his fate, directed that he should be buried neither within nor without the sacred building, but in the wall, and feeling perfectly secure in that position, ordered that a representation of his achievement should be carved on his tomb. On the wall at the back of the tomb is painted this inscription, said to have been composed by the Rev. Raphael Keen, who died in 1614. He was Vicar here for seventy-five and a half years."

¹ The symbols are the Lion, Angel, Bull and Eagle.

² See illustration.

³ The four Evangelistic symbols, as above.

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Tantum Fama manet Cadmi Sanctique Georgii,
Posthuma Tempus edax Ossa sepulchra vorat.
Hoc tamen, in Mura tutus, qui perdidit Anguem
Invito positus, Demone, Shonkus erat.

O Piers Shonkes
Who died Anno 1086.

Nothing of Cadmus, nor St. George, those Names
Of great Renown, survives them but their Fames.
Time was so sharp set as to make no Bones
Of theirs, nor of their Monumental Stones.
But Shonk one serpent kills, r'other defies,
And in this Wall, as in a Fortress, lies.

It is possible that the last couplet may have given rise to the tradition, or the reverend author may have embodied the traditional belief therein.

The accounts given locally vary in detail as is usually the case. The chief variant is, that when Piers was on his death-bed he called for his bow and an arrow, and shot it at random from his window, commanding that he should be buried where the arrow fell. The arrow passed through one of the church windows and transfixed itself in the wall where the tomb now is.¹

Some thirty or forty years ago a patriarchal old villager told Mr. W. H. N., of Watford, that he either remembered or heard that on an excavation being made under the wall near the monument, that bones supposed to be Shonks's were found, and from their proportions would have belonged to a man from nine to ten feet high. Whether these were replaced in the tomb or not he did not know.

The following account, written some years ago by the then vicar of Brent Pelham (the Rev. W. Wigram, M.A.), is worth quoting here. He says:

"The site of the hero's house is marked by the moat which once surrounded it, in a pasture still called 'Shonkes' Garden' upon Beeches' Farm. The tomb is in the north wall of the church and is of thirteenth-century work. The staff of the cross is driven like a spear through the mouth of the dragon. In the foliation of the cross is a small figure, a good deal injured; which may represent the human soul. The chancel of the church was rebuilt about forty years ago, and is now in a straight line with the nave. Formerly it inclined so much to the north that room for a small vestry was gained between the original north wall

¹ Have we not here a type of the Robin Hood story?

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(which was left as it stood) and the line of the existing north wall, hence the south window of the chancel looked through the chancel arch, and an arrow entering at the south window could have struck the north wall of the nave.

A terrible dragon kennelled under a yew-tree which stood between what were afterwards two fields called Great and Little Pepsells; and the stile in the pathway which crossed them was set up in the stem of this tree when it was split open, as such trees do with extreme old age. This dragon was killed by Shonkes and as it was dying, Satan himself arose and claimed Shonkes's body and soul for slaying his dragon. The Christian Knight defied him, promptly replying that his soul was in the keeping of Heaven, and that his body should rest where the arrow then upon his bow-string should fall. He shot accordingly, and the arrow entering the south window of the crooked chancel, passed through the chancel arch and struck the north wall at the spot in which Shonkes still rests

‘Invito Dæmone.’

In subsequent ages the yew-tree was cut down by a labourer well known to my informant. The man began his work in the morning, but left it at breakfast-time, and on returning, found that the old tree had fallen, collapsing into a large cavity underneath its roots.

That such cavities have been found in other cases under old yew-trees I have been told. Whether this one was simply enlarged by the dragon for his own convenience, or whether it was dug out by the creature's claws there is no evidence to show. I tell the tale as it was told to me and point to the wall of the old chancel and to the tomb as evidence.”

Is the legend of Shonks and the Dragon merely an allegorical story of the triumph of Christianity over Paganism, or is it an early instance of the village Hampden withstanding the petty tyrant of the village as suggested by the historian Salmon? Or was the dragon an actual reality, preying, as the Indian tiger does to-day, upon the village community, until one, more valiant or clever than the rest, by strategy overcame the loathsome beast and for ever afterwards was idolized as a hero by the villagers. Fossil remains of extinct animals have often been found in the clay pits of eastern Hertfordshire, none of which are of so recent a date as the tenth or eleventh centuries. But the story may be, as I think it possibly it was, very much older, dating back possibly to pre-historic times, but more probably to the Celtic period. The story thus handed down from father to son has become connected in the usual materialistic way with the monumental slab, assisted

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during the past two centuries, as Mr. Cussans says, by the epitaph.¹

It is worth noticing that large Maltese crosses are cut in the stone quoins of the two north buttresses on the exterior of the church, between which Shonks's tomb is situated. They are very fresh and were, I understand, recut at the restoration.

To Canon Wigram and Mr. Ed. Exton Barclay I am indebted for valuable assistance in compiling this paper.

THE LONDON HOME OF THE KNIGHTS HOSPITALLERS—THE CRYPT AND GATE-HOUSE.

BY E. W. HUDSON, A.R.I.B.A.

IN the short account of the Priory of St. John of Jerusalem at Clerkenwell in the last number, p. 221, line 8, reference is made to a PLAN "here given," but the plan being crowded out, is now given *here!*

The walls shown black are all Norman and Transition (or semi-Norman) work, dating between *circa* 1125 and 1180; for doubt has been cast upon the earlier date of 1110 for the founding of the Priory, which hitherto obtained credence. This portion comprises the full length of the crypt: the three westernmost bays pure Norman, and the other two bays (with the north and south annexes), Transitional work. Two of the older bays are covered with the original quadripartite vaulting, with diagonal ribs and heavy transverse cross arches, all on semicircular lines. The third has a modern barrel vault, as it and the contiguous walls suffered in the demolition of the church above. The remaining two bays and annexes have pointed arches and pointed vaulting. The lower phototype, opposite p. 213, shows the earlier, and the upper one the later work. They are from photographs taken by the zealous churchwarden Mr. H. W. Fincham of St. John Street, who with the rector takes an active part on the Restoration Committee. The whole length is 62 feet, and the width in the narrow part 12 feet 3 inches. The central alley of the triple choir of the upper

¹ Salmon indeed says "And the Fame of Shonk . . . might induce the People full of his Praises, to fix upon something visible by which his Story might be conveyed to Posterity."

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church was immediately overhead, and its width was 52 feet 3 inches, thus taking in the annexes or transept of the crypt. All the walls are 4 feet thick and excellently put together. The recess of one of the openings for light is seen in the right-hand wall of the lower illustration—there lettered “Nave of the Crypt,” which must not be confounded with the nave of the church, *i.e.*, the “Round” mentioned on p. 220, the floor of which was reached by steps up from the crypt and down from the higher choir. No daylight is admitted; first, because the choir, overlapping, blocks the openings of the central alley; secondly, by reason of ruinous tenements against the old window openings of the annexes or aisles—this latter defect will eventually be remedied by intended clearance on the south. The position of the remainder of the “Round” which once occupied the north-east recess of St. John’s Square between nos. 17 and 18a is shown in outline cross-hatched. A lamp post opposite the present church door is near the centre of the site of the nave. It was all demolished, only the choir being left and of that, one of the three walls and part of the other two are reconstructions *temp.* Queen Anne.

Referring to the second block of ancient building, *viz.*, the GATE-HOUSE, I am able to add a few notes as to its vicissitudes. Mr. Fincham has shown me a copy of a pamphlet written and published by Mr. W. Till, a numismatist, in 1834, which proves that it was a tavern in the early thirties. It tells of the proceedings of a convivial society called by the pseudonym, “The Knights of Saint John.” This society held meetings in the “Grand Hall,” as the large room over the arch was called. Pseudo-mediaevalism gave the keynote to the ceremonies, and conviviality seems to have made a travesty of so noble an Order. It is, however, interesting to see from this record that the true knights of the just then newly revived Order (I say *true*, maugre any unnecessary sanction of the Bishop of Rome), though shut out from the precincts, had in that year (1834), in an insignificant and now unidentified building just outside, begun their charitable work, in a dispensary for medical aid to needy parishioners, which institution after a time languished for want of support. But happily to-day “*on a changé tout cela.*”

The Order maintained, notwithstanding all difficulties, its good work; waiting fully thirty-five years for a footing within the old boundary, marked by the gate-house and some walling adjacent. It remained a tavern in the interim, for in the late fifties I remember my father being delegated to take dimensions of the Grand Hall, and make arrangements, if found suitable, for meetings of the “St. John’s Masonic Lodge of United Strength,” which

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were finally concluded ; and the Lodge met there for some time afterwards. Still later, in the sixties, being connected with the engineering work of the main drainage, tunnelled under St. John's Square and Wilderness Row, I know that sundry dinners had to be arranged for the delectation of local magnates, officials, and others, whereby post-prandial good humour might be expected to round off any impediments afforded by regulations of local self-government which arose in carrying out that important work. The physical impediments in regard to rubble foundations of great strength and at considerable depth met with outside during the day caused however the greater difficulty, and required tools of a different nature from those employed in the prandial work of the evening. I regret that no accurate draught or particulars of these foundations were made at the time. Portions of the basement of the Priory still remain as cellarage under the houses nos. 25 and 26 in St. John's Square, also some moulded oak beams incorporated in the floor framing. It is only fair to the memory of mine host, the late Mr. B. J. Foster, to say that he was as energetic and attentive in that capacity as careful of his charge in the ancient structure, a history of which he compiled and published. After his death the property came into the market, and was acquired by the Order in the manner stated. A quaint view of the gate-house always appeared on the front page of the "Gentleman's Magazine." A fine folio monograph of this and the church by Mr. John Underhill, illustrated with etchings by Mr. W. Monk, R.P.E., was published in 1895 by Messrs. Cadbury, Jones and Co.

SOME EAST KENT PARISH HISTORY.

BY PETER DE SANDWICH.

X.—STOURMOUTH.

[Continued from p. 213.]

Commencing with the next issue of this magazine, we propose in the place of these Presentments from the visitations of the Archdeacon of Canterbury, to print the visitation which Archbishop Parker held in his diocese in the year 1569. This MS. is in the cathedral library at Canterbury, and the Dean and Chapter have kindly given their consent for it to be printed in these pages. When this visitation has been printed, those of the Archdeacon will be resumed.—EDITOR.

1579.
THE church requires certain repairs. When the churchwardens appeared in the Court of the Archdeacon, they stated that the work had been done.

1580. We lack our Book of Homilies, and also our Book of Common Prayer is worn and somewhat torn, and the plot of our churchyard is not railed. The Parsonage House needs reparation, and the chancel wants mending.

[Walter Jones was Rector 1554-80, and was non-resident in 1554 when his curate was Marmaduke Smythe; and in 1555 Edward Standish.]

1585. The wife of John Godfrey for that she hath not received the holy communion at Easter.

Their minister for not giving warning nor catechising those youths within the parish according to his duty. That he hath not gone the perambulations this last year.

Mr. Flower doth not instruct the servants and others in the parish in the catechism as is appointed, although presented heretofore for this same.

[John Flower, M.A., Rector 1580-99 was resident in the parish, during which time six of his children were baptized. He was buried the 31st May, 1599.]

SOME EAST KENT PARISH HISTORY.

1586. The church and churchyard want repairing. We have not a cloth for the pulpit. We have not the Book of Homilies, neither do we think we shall need them.

1588. The church wanteth some reparations, namely two buttresses on the north side of their church are in decay and want mending.

Widow Jone [? Joade] refuseth to pay her cess of seven pence ; and Anthony Moore in our parish is a common drunkard.

1590. We want a day for the mending of the church and churchyard.

1603. Thomas Murton, the executor of Edmund Murton, refuseth to pay a cess made by the said Edmund Murton for the necessary repairs of our church and the ornaments thereof.

1603. Joan, wife of John Godfrey, for not receiving the communion this last Easter nor any time since.

1607. John Redwood detains his share of the clerk's wages four years at the Feast of Our Lady last past, being five shillings and four pence by the year.

1617. William Birkland for serving the church of Stourmouth without licence.

1619. George Huntley, Rector, hath been many years absent from his said cure saving at certain times, but the same hath been well served by sufficient curates ; and he saith that by the statutes of this Realm he is dispensed withal, living in the University of Oxford according to the same statute.

[George Huntley, M.A., was Rector 1610-29. In the parish register is an entry that he read "the Book of Articles in the parish church 28 May, 1610, being Monday in Whitsun week in the time of divine service." This statement was witnessed by seven of the parishioners.

George Huntley and his curate Edward Fellowes were present with some Separatists or Brownists at a religious conference held in the parish of Ash in 1626 (see vol. iii. p. 297). He was probably of Presbyterian sympathy, for he was fined £500 and imprisoned for several years by the High Commission Court, for not preaching a visitation sermon before Archdeacon Kingsley. It seems that in 1626

SOME EAST KENT PARISH HISTORY.

when required by the Archdeacon to preach at a visitation, Rector Huntley refused, so he was cited before the High Commission Court, when he said he was not a licensed preacher according to the Canons of 1603, and the ancient canon-law enjoineth that the Visitor is to preach at his own Visitation. Being admonished by the Court to comply, Huntley refused, and was fined £500, and imprisoned until he paid the same, and made submission. For some other offences he was afterwards degraded and deprived.

In 1631 George Huntley petitioned Attorney-General Noy : " Every man who has taken the oath of Supremacy is bound to defend the royal jurisdiction over the state ecclesiastical. The Archdeacon of Canterbury, Dr. Kingsley, in commanding the petitioner by an uncanonical, anticanonical, and antidiplomatical postscript, private letter and message to preach his visitation sermon, has gone beyond the canons, and contrary to the canons and to his Majesty's prerogative. Petitioner prays the Attorney-General to procure for the petitioner leave at the King's Bench bar to defend the jurisdiction of the Crown over the whole clergy, he pledging himself to defend the same solidly against all men, and to show the Archdeacon and all such as have assisted him are to be fined and imprisoned at his Majesty's pleasure."

George Huntley then brought an action against Drs. Balcanqual (Rector of Adisham, etc.) and Baker and others of the Ecclesiastical Commissioners who heard his case for false imprisonment ; when the Attorney-General advised that the defendants must plead the High Commission, but as this was objected to as being derogatory, it was arranged that Bishop Laud and Rives, the King's advocate, should inform the King of this business. On February 13th, 1632, it was ordered that in the case *Huntley versus Kingsley*, both parties were to appear in Court on the first Monday in next term.

Thomas Mottershed, deputy registrar of the High Commission Court, on October 10th, 1634, wrote to William Dell, who was secretary to Archbishop Laud, that when at the Attorney-General's, there he met Mr. Huntley, who had so long sued the Commissioners Ecclesiastical upon an action of false imprisonment, who importuned the Attorney-General to be one of his counsel, but he refused until he had seen the Archbishop and the Judges of the King's Bench. Huntley annoyed everyone in his cause, so that on January 1634-5, the following order of the King in Council was issued. Upon complaints made to the King by Sir Henry Marten, Judge of the Admiralty Court, that he had been much abused by George Merefield, an Attorney who had by undue means procured a writ of *capias* against Sir Henry Marten, in the name of George Huntley, clerk. Merefield having been heard what he could say for himself, it was resolved that he should be proceeded against by the Attorney-General in the Star Chamber. And the Lord-keeper was prayed to give direction to the cursitors, that if any original writ came to be sued out, against any the Judges of the King's Courts, for any acts of theirs, as judges, they should not issue

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the same before acquainting the Lord-keeper, and that the Lord Chief Justice of the King's Bench and Common Pleas should give like orders to the filazers of their courts. Four days later, from the Fleet prison, George Merefield petitioned for release, being a young man and that he did proceed out of ignorance and was heartily sorry.

Five years later when on 31st March, 1640, the parishioners of Stourmouth sent to the Committee of Religion, their petition against their Rector, Robert Carter, they asked that Mr. Huntley might be restored to his living, or some other godly-minded man might be appointed. But for some reason Robert Carter was not deprived, much as they wished it, but died in 1645.]

1623. Philip Wallop of our parish for topping of a tree upon the sabbath day. When he appeared in the Court he stated that after or about sunset of the day mentioned he did cut two or three boughs, and therewith mended a gap in his grounds.

John Hilles set up a bar-post on the sabbath day. He confessed that the bars between his land and other men's land being decayed and fallen down, whereby the cattle of the one marsh passed to the other marsh, so on the day mentioned he mended the post and rails on the morning of that day.

1637. Walter Carter [rector, 1629-37] for that his rectory-house wanteth tiling and plastering in some parts thereof, and the stable and other buildings thereunto belonging do want underpinning; the orchards and other lands thereto belonging are not sufficiently fenced, the pales thereof being taken away and no other fence made in the place thereof.

Also the chancel of our church wanteth repairing in the walls and seats, for the which same we have formerly presented the said Mr. Carter, but the same is not yet amended.

1638. Mr. Wootton for serving the cure without licence. He stated that he was a Fellow of King's College in Cambridge, and having occasion of business with Mr. Carter the present incumbent of Stourmouth, he was requested by him to officiate the cure there for him in his absence, he being to go to visit the Bishop of Winchester, which request the said Mr. Wootton condescended unto, and hath served the cure there since Mr. Carter took his journey, and intends to leave the same so soon as Mr. Carter returns.

[Robert Carter, M.A., Rector, 1637-45. For the petition against him in 1640, see "Proceedings in Kent 1640" (Camden Society, 1861). He appears, however, to have continued Rector of the parish until his death.]

SOME EAST KENT PARISH HISTORY.

1639. We present all those several persons whose names are written down by George Webb our late parish-clerk, in a note hereunto annexed, being all the inhabitants and parishioners of our parish of Stourmouth, for neglecting and refusing to pay our said parish-clerk his accustomed wages and duties for the time that he executed the office of parish-clerk within the said parish, he being legally elected according to the canon unto that office and then not opposed by the parishioners :—John Gibbs, John Calton, William Underhill, Andrew Lyam, John Lyam, Philip Wallop, Henry Measday, Widow Sare, Widow Bowhouse, Roger Wybourne.

It was stated in the Archdeacon's Court that there was a dispute ; they maintained that George Webb was not the lawful parish-clerk but one William Underhill who was entitled to the same office a year past and more, to whom they would pay the same.

1640. Mr. Robert Carter, rector of Stourmouth, for refusing or neglecting to church or give thanks after childbirth for her delivery, the wife of John May of our parish, she devoutly coming to church upon notice before given on a Lord's day in divine service-time in the forenoon for that purpose, and meekly kneeling before his face in the accustomed child-bed pew as it is called, where the women of our parish have ever customarily and usually presented themselves to that end.

Also for not repairing the parsonage barn now standing, and doubt that it will fall down if it be not thoroughly repaired. On the thirteenth day of July the rector appeared in the Court of the Archdeacon and said (1) that the person did not come to be churched near unto the communion table according to the rubric ["nigh unto the place where the table standeth"], which if she would have done, he was then ready to have performed his duty enjoined, and when she shall so do he will be ready to perform his duty, there being a convenient place as he saith near thereto for that purpose ; (2) that the barn is not sufficiently repaired but he is now repairing the same.

["Child-Bed Pew" seems to have been an unusual name for this seat (see vol. iii, p. 21, under the year 1594 ; also p. 214, year 1596). At Cundale, in Yorkshire, it was called the "child-wife pew."]

That the Parsonage (or Rectory) is in good repair, but the parsonage barn and the pales belonging to the orchard of the parsonage are in great decay and want much repairing.

To the 14.—He doth duly as is required on Sundays and Holy Days read prayers, but not on Wednesday or Friday now.





Old Market House and Town Hall, Newbury.



Donnington Hospital, Newbury.

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To the 37 and 38.—We answer that our Minister that now is, doth not behave himself orderly and decently as befits him, for as the common fame is, he giveth himself to gaming, playing at dice, cards and tables, spending his time idly by night and by day, to the great scandal of the parishioners and ill example; and otherwise to those Articles we find nothing.

To the 54.—We know of none, but we answer and present our now minister Mr. Carter, for that he refused to church the wife of John May of our parish, although she tendered herself humbly upon her knees in the ancient usual place and desired him to church her; yet he utterly denied as he said she should come up into the chancel where he would church her; our ancient churching place having time out of mind been in the body [*i.e.* nave] of the church, towards the upper end, but not in the chancel, and so she remained unchurched to her great woeful grief and ours and she hath been unchurched almost half a year.

[Then follows a long list of complaints very similar to those presented to the Parliamentary Committee of Religion, printed in "Proceedings in Kent 1641" (Camden Society).]

CHAPTERS IN THE HISTORY OF NEWBURY. No. II.

BY ELIZABETH T. MILLER.

Any attempt to bring before the reader, in the limited space at our disposal, a sketch of the long-drawn-out history of this interesting town cannot pretend to originality. The writer owes her facts largely to the comprehensive works of Mr. Walter Money, F.S.A., to which the reader is referred for more detailed accounts as well as to the journals of the Archaeological Society (1860), an anonymous "History of Newbury" (1839), and other minor sources. It is enough for the present purpose to give the results of others' labours, trusting that interest may be stirred thereby to further study of the original sources of this little sketch.

A FREQUENT characteristic of old towns in England and elsewhere is the sharp contrast presented between past and present; but no such contrast is discernible in the friendly old Berkshire town of Newbury, with its dusky-red roofs, tiled gable-ends, broad streets of quaintly irregular houses, and, threading the town like a ribbon, the winding stream of

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the Kennet. Each successive generation seems to have left its mark without obliterating that of its predecessor, and one may trace the development of the place from the twelfth to the twentieth century through its buildings and institutions without having any great gaps to bridge over, the impression formed in the mind being one of harmonious progress from the earliest times to the present.

Let us take hurrying Time by the forelock and force him on a backward flight to those pre-historic days of which our only records are written in Nature's diary of peat or stone.

We stand on the hill-top north of the future site of Newbury. The forest-land around is traversed fearlessly by herds of elk, deer, antelope and boar; below, in the river, beavers are building their dams. Defensive earthworks on the summit suggest a British camp, but no trace of its occupants can be seen. One, however, down by the ford, has left a solitary token, a section of a huge antler, which he has chipped all round with a flint, and then broken across, to hollow out and form into some rude implement. Cast aside, it sinks into the peaty soil, there to rest for centuries, to be dug up at last and read as evidence of the ancient British occupation of Spene Hill in that dim and forgotten past.

Look again. The old British camp has been turned into a Roman fort. Broad roads divide the woodlands, converging from Bath, from Gloucester, and from London.¹

The layers of flint compacted by the Roman soldiery to form highways for their conquering legions, are destined to be trodden by the feet of Saxon, Danish and Norman armies; and later still, when sunk beneath a fresh surface, to be dug out and used anew to repair the same old lines of roadway that were drawn across the country by the Romans. On the slopes of the hill the thorns and briars still grow as they grew when they gave the settlement its name, "Spinae," now Spene. From this well-chosen site the Roman guard can overlook the country on all sides, collect supplies, defend their camp with ease, and obtain abundant supplies of food and water. Huts form the only shelter on the summit, but lower down, near the ford of the Kennet, more substantial buildings cluster.

They pass, those Roman legions, on the march of time, leaving the land to the Saxon and his conqueror; but solid signs of their sway remain for our study. Preserved in the peat of Spene Moor, fragments of pottery, Roman coins, pieces of tessellated pavement,

¹ See "History of Newbury," p. 7; also, "Arch. Journal," p. 70, "On the Roman Station at Spinae," by Rev. J. Adams.

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and vases (one filled with copper coins), attest the Roman occupation; in Newbury itself the site of a Romano-British cemetery was discovered in 1856 containing human skeletons (lying north to south), amphorae, unguentariae (glass bottles to hold ointments or perfumes), and bits of Samian ware. Small Egyptian images too, brought over doubtless by the Romans, have been unearthed and are now stored in the museum in Northbrook Street, which is soon to be reduced to order and placed in more worthy setting in the old Cloth Market.

Near Spene camp an altar to Jupiter once stood (found in 1730), and not far distant a cinerary urn was discovered in a mound of peat in 1756.

"History and the Romans left Britain together," says Mr. Money, and truly little beyond the names given by the Saxons to their farms and villages remains to bear record to the centuries preceding the Norman Conquest. *Greenham*, *Donnington*, and many another local name recalls the impress of the Teuton, and, as before, coins are found marking successive reigns.¹

In an early charter granted in A.D. 821 to Abingdon Abbey, by Kenulf of Mercia, mention is made of "the wood of Spene," but no other record of that time remains to interest the student. Other charters, granted under the Normans, belong rather to ecclesiastical matters, and will be noted later, but, on the whole, the meagre of an unrecorded past brood over Saxon Berkshire.

One interesting survival of Anglo-Saxon times is recorded by Mr. Money.

"On the north-west side of the Lammas-land in Northcroft,—where the inhabitants of Newbury have the right of pasturage for a certain period of the year,—there is a field called 'Lot Mead,' probably, as in other cases where the name occurs, representing a portion of the original partition of lands (under the Anglo-Saxon government) which, when cleared, were divided by lot to individuals according to their rank and dignity."

Aubrey, the Wiltshire antiquary, in his "Topographical Collections for North Wilts," says:

"Here is a Lott-Mead celebrated yearly with great ceremony. The Lord wearth a garland of flowers; the mowers at one house have always a pound of beefe and a head of garlick every man, according to that of Horace, 'O dura messorum ilia!' with many other old customs still retayned."

¹ "History of Newbury," p. 16.

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However, no tradition of such festivities in connection with the Newbury Lot Mead exists, only the name and the allotment survive.

Before the existence of Newbury as a separate manor we find it mentioned as a "vill" in the writings of Ordericus Vitalis, the Norman-English chronicler, who was a monk of St. Evrault in Normandy. In his copy of the documents belonging to his monastery he recounts the founding of a priory at St. Aufay, 1079, and a gift made to it by Geoffrey of Neufmarché of the church of Spene, with land and tithes, and also "twenty shillings of the revenue of Newbury to be paid yearly."

This grant concerns us here only as a proof that both Spene and Newbury were flourishing at that time. Water-mills seem to have been abundant, and furnished considerable tithes, since there were, according to Domesday Book, almost three times as many mills as churches in the district. The fisheries, too, yielded much profit, and altogether Newbury seems to have been very heavily taxed for the benefit of the Norman abbeys.

At this time Newbury was included partly in the manor of Spene, and partly in that of Ulvritone, in the hundred of "Taceham" or Thatcham. Lysons states that it must have been a *town*, for there were fifty-one hage or houses which paid a tax or quit rent to the lord, and that these hage are mentioned only in the descriptions of towns (Anon. Hist., p. 3). Ulvritone belonged to Ernulf de Hesding, who held no fewer than forty-eight manors in England at the time of the Domesday Survey, but who, being unjustly accused of conspiring against William, gave up all the possessions he had of the king, and left the country about 1096. His Berkshire estates then passed to the Counts of Perche. Mr. Money gives us full details of all these early transactions, so far as they have been elucidated, and his conclusion is that the "vill" of Newbury was divided between two lords; that on the north side of the Kennet belonging to Bernard of Neufmarché, lord of the manor of Speen, that on the south to Geoffrey, Count of Perche.

In the earliest records of the Perche estates we find the "fulling mill" of Newbury mentioned, besides corn-mills; showing that already the clothing industry, of which we shall have much to say later on, was carried on in the town.

In the Pipe Rolls, Newbury is named several times, but merely in connection with fines left unpaid by the township. At what time it became a separate manor does not clearly appear, but in John's reign it had evidently existed as a manor under the Counts of Perche, for we find that the king confiscated, and bestowed upon Roger FitzRoger, "the Manor of Newbury with all its

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appurtenances." Later it was again given to the Perche family.

About the year 1200 certain revenues from the mills at Newbury were granted to a new church at Sandleford, built by Geoffrey, Count of Perche, who was then owner of the "vill on the south bank of the Kennet." This grant amounted to £8 13s. 4d. and it has lingered on under altered conditions to the present day, for we find that the owner of Sandleford Priory was bound, in 1615, to pay over to the Rector of Newbury £8 a year because the farmers of the Priory had allowed the Church of Sandleford to fall into decay, contrary to the condition of their receiving the old tithe. This reversed stipend is still paid to the rector of Newbury by the present owner of Sandleford, to whom a pew in the parish church is allotted.

On the death of the last Count of Perche at the Battle of Lincoln, 1217, where he fought against young Henry III., the manor of Newbury was forfeited to the Crown, but was soon afterwards granted to his heir, the Bishop of Chalons, who sold it to the Earl of Pembroke. In 1238 the widowed Countess Eleanor of Pembroke, sister to Henry III., married Simon de Montfort, and held Newbury in dower. At that time the worth of the manor to its owner was only £60.

Up to the time of Edward IV., the manor passed through various hands, finally reverting to the Crown. It has since been assigned as a jointure to various royal ladies, Jane Seymour and Anne of Denmark among them; but in 1625 Charles I. sold his rights in it to the Corporation of Newbury in consideration of an annual payment of £25 4s. 2½d., which is still paid yearly to the Crown.

So early as the reign of Stephen the town and castle of Newbury came into importance in history. The castle, no trace of which now remains, was supposed to have been built by the first Count of Perche on the banks of the Kennet, near the site of the present wharf. During the Civil War between Stephen and Matilda the king besieged Newbury, and after destroying the castle, made himself master of the town, A.D. 1152. Some authorities incline to the opinion that the castle was not erected by the Count of Perche at all, but was one of those fortified towers of which so many were built in Stephen's reign by the barons and by Matilda herself; however, no authentic record of its erection remains. Its original form may perhaps be commemorated in the borough arms, which represent a fort with three domed towers, and the superscription "Burgus Newberie."

The numerous visits paid by King John to the town are of little

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interest, save to remind us of the fact noted by Sir T. D. Hardy, that "the Court usually stopped on its progresses at some place in which the king had an interest, and where he might consume the provisions due to him in lieu of rent." Very characteristic of King John!

But we may pause a moment, in 1248, to watch a sight that must have caused much noise in quiet Newbury; "a great Tournament amongst the knights of England," in which young William de Valence, lately knighted by his half-brother, King Henry III., rashly tries his immature strength against his sturdy peers, and, being overthrown more than once, is soundly beaten into the bargain, "to teach him the first steps in knighthood." Two years later he receives at the king's hands the manor of Benham, now called Benham Valence, which keeps his name green in the neighbourhood to this day.

The year 1460 shows Newbury under a cloud. The Wars of the Roses are distracting the whole country. Henry of Lancaster sits on the throne for the moment, his warrior-queen, Margaret, actually holding power. But popular feeling is strong on the Yorkist side, and the activity of Warwick abroad has alarmed the Lancastrians. A special council has appointed commissioners to search throughout England for adherents to the Yorkist cause, and in pursuance of their orders

"The erlle of Wylshire tresuer of Englonde, the lorde Scales, and the lorde Hungreford, went to the toun of Newbury, the whyche belonged to the duk of York, and there made inquysycione of alle thayme that in any wyse had shewed any fauoure or benyuolence or frendshyppe to the sayde duk, or to any of hys: whereof some were found gylty, and were drawn, hanged, and quartered, and alle other inhabitantes of the forseyde toun were spoyled of alle theyre goodes."¹

So far from being cowed into submission by these stern measures, the men of Newbury remain loyal to the banished duke, though the ghastly sight of a quarter of one of Jack Cade's partisans, publicly exhibited in the town, might well tempt the weaker spirits to become turncoats.

Twenty-three years later Newbury forms the gathering ground for many Berkshire knights and gentlemen who have risen to depose the usurper, Richard III., from the throne, and proclaim Henry Tudor king. The attempt fails, and an act of attainder is passed against the leaders, of whom a number are subsequently pardoned.

[To be continued.]

¹ "History of Newbury," p. 184.

RAMBLES IN THE HOME COUNTIES, NO. V.

Shenfield Station to Shenfield Church and back (1½ mile), Mountnessing Church (4 miles), Buttsbury (6½ miles), Ingatestone Hall and Station (7½ miles). By train from Liverpool Street Station (G. E. Railway) to Shenfield. Map: Ordnance Survey (one-inch scale), sheet 257.

THE character of the country traversed by this ramble is similar to that described in Ramble No. III. (p. 231): undulating, well-wooded, and with many charming views from the higher parts. Upon leaving Shenfield Station, turn to the left along the road, and the village is soon reached. The two old inns, gabled and stucco-fronted, with clustered red-brick chimney stacks, may be noted. The church (Saint Mary the Virgin) is reached by a footpath running across the field on the north side of the road. The shingled spire is beautifully proportioned, and, with its gilded weathercock, a landmark for miles around. It stands on a massive timber substructure inside the western end of the nave, and forms one of the group peculiar to the county, other examples of which have been noted in previous rambles at Laindon (page 96) and Ongar (page 233). The neighbouring church of Mountnessing, which is described below, is another member of the same family.

The charm of these timber spires is greatly enhanced by the fact that in no two cases are their external appearance, or methods of internal framing and construction, similar in design. Additional variety is obtained by the various treatment of the outside coverings. In this case the face of the belfry is of plain weather-boarding laid horizontally, and the spire is covered with oak shingles, mellowed to a beautiful silver-grey tone. In some examples the spires are covered with lead.

From Shenfield we retrace our steps to the station, pass under the railway bridge, turn (in 1 mile) to the left, and then to the right after crossing the river Wid, which here forms a "watersplash" across the road, and in 1¼ mile we reach Mountnessing Church, with the Hall, now a farmhouse, adjoining the west side of the churchyard. Here the church, dedicated to St. Leonard, is of thirteenth-century date; the north aisle is separated from the nave by an arcade with carved capitals, characteristic examples of their date,



and worth examination. The whole church has been recently restored. The timber belfry and spire before referred to are fine pieces of work; the framing begins, as at Shenfield, inside the nave, at its west end; the remarkable curved beams, acting as buttresses or cross supports to the belfry framing that start from the aisle walls at the floor level, and fly across the intervening space, are, in their way, unique. There are also two old oak chests, one of which, standing under the belfry, is of early date, and is hollowed out of a single log, strongly bound with iron bands and hinges, with the customary three locks; the other, in the north aisle, is of Elizabethan date. The condition of the churchyard calls for praise.

After leaving the church we continue eastward along the same road, turning to the left at the end, and after crossing the Wid, which again forms a "watersplash" across the road, we ascend the hill, and reach the quaint little village and church of Buttsbury, the former almost non-existent, and the latter, although undoubtedly of at least thir-

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teenth-century foundation, yet, from the numerous alterations and refacing with stucco, of the most indeterminate age. The whole of the western face, including the tower, is of red brickwork, the tower being surmounted by a wooden belfry with a concave pyramidal roof. The feature of greatest interest, however, is the iron-work on the north door of the nave, evidently taken from an older door, and placed here regardless of its original design. The crescent hinges, scrolls, and dragon's-head ornaments, all point to its early date, probably some time in the twelfth century. The timber building standing to the north of the churchyard is the Hall, or manor house of the parish; it is now divided into cottages. Its position, grouping with the church and the fine old elms round the churchyard, is picturesque.

Ingatestone may be reached either by continuing along the road north of the church, or by a footpath immediately north of the Hall, or across the meadow south of the church, crossing the river, and along the fields by Ingatestone Hall; the last route is by far the best, and Ingatestone Hall should not on any account be left out of the ramble. It is a long, low building, or series of buildings, chiefly of red brickwork, and surrounding a large quadrangle, with a good many outhouses, barns, lakes, gardens, and the charming lime walk, an avenue of lime trees alongside the lake; most of these may be seen by permission of the steward in residence at the Hall.

The manor of Ingatestone passed, at the suppression of the monasteries, into the hands of Sir William Petre, who was secretary to Henry VIII., Edward VI., Queen Mary, and Queen Elizabeth, and he erected this building in 1565, died here in 1573, and is buried in Ingatestone Church, where there is a large altar tomb, of carved alabaster, to his memory.

The village of Ingatestone lies about half a mile north of the Hall, and should also be visited. There are many quaint old houses and inns, reminiscences of the coaching days, and the church has a dignified brick tower. The railway station lies on the road between the Hall and the village.

RAMBLE NO. VI.

Shepherds Bush to Hanwell Railway Bridge (about 6 miles in tram), Osterley Park (1½ mile), Norwood Green (1 mile), Heston (½ mile), Cranford (1½ mile), Hounslow (3½ miles), about 8 miles walk in all. Map: Bartholomew's Reduced Ordnance Survey (2 miles to an inch), sheet 30.

MAKING Shepherds Bush our starting point, we take the electric tram along the Uxbridge Road, through fast disappearing old Acton, prosperous Ealing, and straggling Hanwell, till we reach the ugly iron bridge of the Great Western Railway which here crosses the road.

Leaving the tram, we turn to the left, and, keeping by the wall of the Asylum, pass over the Grand Junction Canal, which at this point is carried over the District Railway line to Hounslow. This is an interesting piece of engineering and worth notice.

Still keeping to the left, the road in front of us forms the eastern boundary of Osterley Park, the seat of the Earl of Jersey. A glimpse of the house may be caught from the roadway at one point.

We enter the Park at the lodge gates, facing a small triangular green. The drive is well kept, and runs between two very pretty lakes teeming with fish and wild fowl. From the drive a good view of the house may be had; it is of red brick with turrets at the angles, and adorned with a fine Ionic portico approached by a flight of steps. The building is square on plan, and has a frontage of 140 feet. The present structure was completed about 1770, but there was a manor house on the site in the reign of Edward I., belonging to John de Osterlee. Earl Jersey's fine herd of long-horned cattle may often be seen close to the park palings, and to the lovers of the genus *bos* are worthy of inspection.

On leaving the Park we emerge on Norwood Green, to the right of which is Norwood village, its one-time quaint old church, with wooden tower and shingled spire, is now no more, it having been *restored* in 1864.

Facing the green, and nearly opposite the church, is the vicarage, an interesting building in the Tudor style, and nicely covered with ivy.

Turning to the left, after three-quarters of a mile walk, we reach the village of Heston with its three or four irregular streets converging upon a little untidy triangular green, facing which is the church. There are a few old timber cottages left, but these are

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fast falling into decay. There are also a few old brick houses worth looking at, and from a brief inspection they betoken ease and comfort within. The church, situated at the east of the green, is dedicated to St. Leonard, and is approached through a picturesque lych gate with swing door and weighted pulleys. Heston Church was, until 1865, one of the most interesting in Middlesex, but the sinful restorer has here also been at his fell work, and little of the original structure remains except the west tower, three storeys in height, Perpendicular in style, with a large west window over the wooden porch, and an angle turret, which adds somewhat to its picturesqueness. The view from the top of the tower across the Park which we have just passed through is charming. In the chancel are a few interesting brasses and some monuments to the Child family, the one-time owners of Osterley Park. The font should be noticed, as also should the holy water stoup to the right of the west door. From the back of the churchyard there is a pleasant walk to Osterley House.

Leaving Heston by the road facing the church, we make for Cranford, a pretty little village about two miles south-west of Southall, which takes its name from the ford over the little river Crane; this stream is now bridged, and the bridge is known as Cranford Bridge, on the Bath Road, and is about two miles from Hounslow. The village lies half a mile north of the bridge.

The church is prettily situated in the grounds of Cranford House, one of the seats of the Berkeley family. It is chiefly in the Perpendicular style, and has been much altered and restored, it however contains some very interesting monuments, permission to see which must be obtained at Cranford House.

In the village is an interesting old house known as "Springfield," for some years the residence of Warren De la Rue, esq., F.R.S. The house is nicely situated, and has interesting associations to scientific men from the experiments at one time carried on there by Mr. De la Rue in photo-astronomy. The observatory which stands in the grounds is now depleted of its instruments, and is used as the gardener's lodge (*Sic transit*, etc.). The great reflecting telescope and other valuable instruments were presented to Oxford University.

The entrance gates are good, and the graceful scrolls of hammered ironwork, flanked by massive brick piers, heavily capped, have a pleasing effect.

Nearly opposite "Springfield" is the village inn, an old-fashioned building with low ceilings and gabled roof, which is worth a passing inspection.

Leaving Cranford we turn eastward along the Bath Road, passing

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an interesting old house, the Berkeley Arms, *en route*, eventually reaching the electric trams once more, and are soon speeding back to busy London.

RAMBLE NO. VII.

Hayes Station to Hayes Church, passing over Hayes Common (1 mile), Keston Common (1½ mile), Keston Church (½ mile), Downe (1½ mile), Orpington (3½ miles). By train from Charing Cross, Waterloo, Cannon Street, or London Bridge (S. E. and C. R. Mid Kent) to Hayes, changing trains at Elmer's End. Map: Ordnance Survey (one-inch scale), sheet 6.

THE ramble of which the following is an outline sketch may be recommended to anyone who desires to see some of the more interesting and characteristic of West Kent scenery without undue exertion or the inconvenience of a long preliminary railway journey.

Upon leaving Hayes station a short road rises in a south-eastern direction to Hayes Common. This beautiful expanse, covered with furze and heath in a wild state, open at all times to the public, extends for a considerable distance, and, owing to the dryness of the soil, affords one of the most delightful places for a walk at all seasons of the year. There are some charming views in the direction of Bickley, Chislehurst, and Sydenham.

Hayes Common is famous for its pre-historic antiquities as well as for its natural attractions. Neolithic implements and the floors of Neolithic dwellings have been found here in considerable numbers. The hut floors, many of which are in the middle of the common, are saucer-shaped depressions in the ground, in some cases thirty feet across and three or four feet deep.

Hayes Church, about a quarter of a mile north of the common, contains some interesting monumental brasses, and there are some remains of Norman work built into its walls, but the architectural interest has been much destroyed by rebuilding.

A road leads direct from Hayes Church, across the common, to the Fox Inn, Keston. Here a footpath through meadows leads to the lakes, or "fish-ponds" as they are generally called, on Keston Common. They are three in number, and were constructed some years ago by damming back the waters of Cæsar's Well, the source of the chief stream of the River Ravensbourne. The whole place is well worth visiting on account of its profound stillness and tranquillity. Local tradition asserts that the spring

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known as Cæsar's Well was discovered by some thirsty Roman soldiers. Just above the well, on the east side, is Holwood Park, once the seat of William Pitt, but perhaps more famous for its prehistoric camp, a large part of which was levelled by William Pitt.

Following the park fence in a southern direction, War Bank, on the right-hand side, is reached. Here are foundations of Roman buildings still visible, whilst others are known to lie buried below the surface. There are a good many fragments of pottery and bonding-tiles on the surface of the fields at War Bank, but few, if any, coins. Here, as on Hayes Common, the views of surrounding scenery are remarkably fine.

Keston Church is situated near War Bank. It is small and charmingly placed, and has some walls containing very early Norman or Saxon architecture, but they have been much modified by rebuilding. There is an interesting communion table of inlaid wood in the church, and in the churchyard is buried the author of "John Halifax, Gentleman."

The road to Downe, which stretches in an eastern direction, affords many interesting views of the "dry chalk valleys," which have recently attracted the attention of geologists. The valleys are extensively developed in West Kent, where their number, length, depth, curving, and irregular courses add much to the beauty of the scenery, and present considerable difficulties to cyclists.

The village of Downe is one of the most charming in the district, which is saying a good deal, for every one has some beauty of its own. (This is a convenient place to pause for refreshment and rest.) The church, the shingled spire of which forms the most central and prominent object in the village, contains four interesting monumental brasses, all of which are worth copying. The brass to Jacob Verzelini and his wife is full of minute details, and will require to be rubbed with some care.

The home of Charles Darwin stands at a distance of about a quarter of a mile south of the church. It was whilst residing here that Darwin conducted his interesting experiments and observations relating to the work of earthworms in the production of vegetable mould, and many other important scientific questions.

Returning northwards towards Down Church we find a road leading pretty directly in a N.N.E. direction. This leads to Orpington, the next important point in our ramble. The road passes under the main line of the S.E.R., and immediately beyond we see the beautifully wooded valley in which Orpington reposes.

As one enters the village there are several old buildings and other features to arrest the attention. On the left is a roomy red-brick farm-house, known as Mayfield Place, an ancient manor-

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house of Orpington. On the right-hand side is a good specimen of a dated seventeenth-century house of timber and brick.

Further on down the village street is the picturesque stone-built house known as Orpington Priory, but really it is the rectory-house, in which the Orpington clergy lived for many centuries. It is partly of fourteenth and partly of fifteenth-century workmanship. The larger rooms are supposed to have been built for the accommodation of the Prior of Christchurch, Canterbury, on his journeys to and from London, etc.

Orpington Church is well worth a visit. Its long, narrow appearance internally, is due to the fact that the nave has never been furnished with aisles, as one so often finds the case in old churches. At the west end of the nave, under a porch, is a doorway decorated with chevron and dog-tooth ornament. There are two monumental brasses in the chancel, and several architectural features worthy of note.

From this point the return journey to town may be conveniently made by rail, the train being taken either at Orpington Station or at St. Mary Cray Station about a mile further to the north.

NOTES ON CHURCH PLATE IN THE DIOCESE OF LONDON.

BY EDWIN FRESHFIELD, JUNIOR.

[Continued from p. 142.]

INVENTORIES OF PLATE.

S. Andrew by the Wardrobe, with S. Anne, Blackfriars.

TWO silver tankards with the date mark for 1618, and a maker's mark R.C. with a mullet below in a plain shield, and inscribed "Quid retribuam Domino A. B. F. the Gift of T. A."

Two silver cups and paten covers with the date mark for 1627, and a maker's mark R.C. with an arrow below in a heart-shaped shield, and are inscribed "Mathew Johnson John Hemery churchwardens of the parish of S Anne in the Blackefryers." The covers are inscribed "1628."

Two silver cups and paten covers. The date mark on one cup is for 1602, and on the cover to it for 1609, and the maker's marks are respectively H.D. with a mullet below in a lobed shield,

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and T.W. in monogram in a shaped shield; the date mark on the other cup and cover is for 1628, and the maker's mark C.B. in linked letters in a plain shield. Both cups are inscribed "This cup was made in the yeare 1602 by Frauncis Henson and John Clarke churchwardens of the parish of Sainct Ann in the Black Friers London." The covers are both inscribed "1609."

Two silver patens with the date mark for 1623, and the same maker's mark as the first two cups, and inscribed, "Richard Elliot and Richard Adams, churchwardens of the parish of S. Anne in the Blake freyers Anno Dom: 1624."

A silver-gilt spoon with a maker's mark (?) L u crowned, inscribed, "Christus pascha nostrum immolatus est pro nobis. The gift of W. Hill, clerk of S Anne Black fryers."

Two silver alms dishes with the date mark for 1700, and a maker's mark L u with a pellet below in a shaped shield. The one is inscribed with the arms of the Woodmongers' Company, and the motto, "The axe is laid to ye root of ye tree" and "Vis unita fortior," and "The Gift of Richard Johnson citizen and Woodmonger of London to ye parish of S Andrew Wardrobe 1640." The other is inscribed "To ye parish of S. Andrew Wardrobe. The donor unknowne. Simon Sheffield William Tomson Churchwardens 1701."

Eight metal alms dishes. Six are of pewter with the names of the churchwardens for 1727 (S. Andrew's parish, 2), for 1766 (S. Anne's parish, 2), for 1777 (S. Andrew's parish, 2). And two metal dishes belonging to S. Anne's parish with the names of the churchwardens in 1777.

A beadle's staff with a silver top. The top is a statuette of a friar. It is inscribed "Taft. Beadle of S Anne's Black friars Anno 1730. Repaired 1824."

A beadle's staff with a silver top. The top is a medallion with a figure of S. Andrew and his cross in relief on both sides. Date, 1772.

It will be noticed that nearly all this plate belongs to S. Anne's parish. The flagons are tankards of the usual type with spouts. The cups belong to *Type 2*. The silver dishes are the same size. One was given by the Woodmongers' Company, a livery company of the City now defunct. The spoon has a handle known as the hind's foot shape. The maker's marks R.C. H.D. Lu. C.B. and T.W. will be found in Appendix A of *Old English Plate* under the respective dates 1624, 1600 (Part II.), 1699, 1606, 1607. Lu is given as the mark of William Lukin. R.C. will be found on plate at S. Swithin, London Stone, and C.B. on plate at Christ Church and S. Mary-le-Bow. Both churches were destroyed in

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the Great Fire; Wren rebuilt S. Andrew's, and S. Anne's was not rebuilt.

S. Anne and S. Agnes, with S. John Zachary.

A silver tankard with the date mark for 1666, and a maker's mark W.M., crowned, inscribed with a coat of arms and the weight and "D.O.M. et ecclesiæ Sarum Annæ et Agnetis sacrum ex dono Mariæ Gutheram viduæ," and "20 July 1666 M.G.W."

Two silver tankards with the date mark for 1636 and a maker's mark P.G., with a rose below in a trefoil stamp inscribed with the weights and "S. John Zachary presented 1636," and on one "Mary Clarkson" and

"This pott for holy wine: This wine's pure blood
This blood true life. This life contains all good.
Not potts but soules are fitt to hould such wine
Such blood, such life, such good. O Christ take mine."

This inscription also appears on a flagon, 1709, at Friern Barnet. And on the other is inscribed "Francis Draxe" and

"My Saviour by an art Divine
Conveighs his blood to me in wine.
Faith spies the secrett and reveales
As much to love, love closely steales
My heart into this pott wher graven this stood
This for thy wine, sweet Lord, This for thy blood."

A silver cup and paten cover with no marks; the cup is inscribed with the weight and "S. John Zachary. This cup was in use 1591." The cover is inscribed with the weight and "This cover belonging to the large cup was in use A.D. 1591, repaired 1826."

A silver cup and paten cover with the date for 1619. The maker's mark is illegible; inscribed with the weights and "Wills. Small gen. unus pochian. pochia Sci. Io. Zachariæ Lond. hunc calicem cu. coopimento ecclia. cuisde. paroch. dedit eidem imppun. reman. Ann. Dom. 1619." The cover is inscribed "St. John Zachary. Gift of Will. Small gen. A.D. 1619, repd. A.D. 1824," and on the foot "W.S."

Two silver cups with the date mark for 1632 and a maker's mark R.W. with a mullet below, and inscribed with the weights and "S. Anne and S. Agnes Parish 1633."

Two silver patens with the date mark for 1706, inscribed with the weights and "The Gift of Alexander Jackson, Saymaster of Goldsmiths' Hall to the parish church of S. John Zachary London 1638. Made from a dish into two patens with addition 1706."

NOTES AND QUERIES.

A silver paten with the date mark for 1706, inscribed with the weight and "Ex dono W.H. Ecc. Paroch. S. Johann. Zach. London, 1636." Made from two little dishes into one 1706.

A silver paten with the date mark for 1707, and inscribed with the weight and "S. Anne & S. Agnes parish 1707."

A silver spoon inscribed "St. I.Z."; marks illegible.

A silver knife inscribed "S. Anne & S. Agnes & S. John Zachary, 1819."

A beadle's staff with a silver pear-shaped top with the date mark for 1799, and inscribed with the names of the churchwardens for 1800.

A beadle's staff with a silver head. The head is a statuette of S. John the Baptist with the date mark for 1840. It was presented to the parish of S. John Zachary by John Lane, 19 June, 1840, and is inscribed "Repent, for the Kingdom of Heaven is at hand."

The flagons are tankards of the usual type. The cup (*a*) belongs to *Type 4*; compare the stem with those of cups at S. Mary-le-Bow and S. Antholin (S. Mary Aldermary). The other cups belong to *Type 2*. These churches were destroyed in the Great Fire. S. John's church was not rebuilt. The church of S. Anne and S. Agnes was built by Wren. W.M., the maker's mark, will be found in Appendix A of *Old English Plate*, under date 1668.

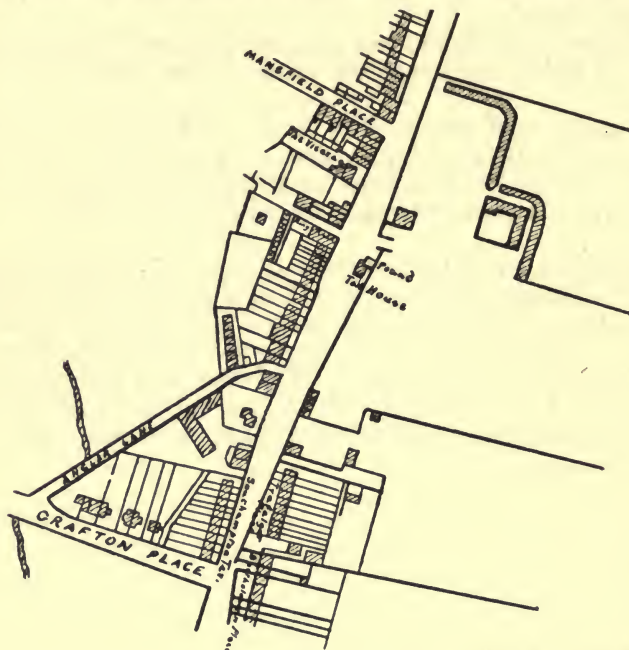
[To be continued.]

NOTES AND QUERIES.

TOLL-GATE AT KENTISH TOWN.—Through the courtesy of a gentleman long associated with the district I have been favoured with an extract from an old plan which indicates precisely the position occupied by this interesting erection, which was removed in, or about, the year 1860. My informant says: "I am able to testify to the correctness of the position of the toll-house as shown on the plan, having passed it many thousands of times. Part of the bar on the west side of the road was a fixture, and there was a gate which, when shut, would close the whole of the roadway, except, of course, the footpath. The red building above the toll-house, on the right of the road, known as the 'Old Farm House,' was not standing within my recollection, and was pulled down, I believe, soon after 1840. The vicarage on the opposite side of the road I recollect being de-

NOTES AND QUERIES.

molished, I should say about 1848. The farm buildings in the rear of the farm-house remained until the buildings in the main road and in Gaisford Street, etc., were commenced, about, or a little before, 1860. At the same date the old toll-house (a small brick erection) was pulled down and the pound (a post-and-rail structure) was removed. A neat wooden toll-house was then set up by the side of the roadway, and remained until the tolls were abolished. I have a photograph showing



Scale of Feet



KENTISH TOWN.

this house lying on its side in the road preparatory to being taken away. Unfortunately the photograph is undated."

My memory serves me back to a certain point in confirmation of these particulars. Another friendly correspondent informs me that the number of the house in the Kentish Town Road, opposite which the toll-house stood, must have been 259 of that thoroughfare. The hand of the

NOTES AND QUERIES.

eradicator has been indeed busy in this locality during the past half century. Think, amongst other onslaughts, of picturesque Francis Terrace being razed to make room for Messrs. Maples' hideous factory!—
CECIL CLARKE, West Hampstead, N.W.

RARE BIRDS AT ST. ALBANS.—I wonder if any of our Hertfordshire ornithologists have noticed a somewhat uncommon and very interesting little bird which I had the good fortune to come across just outside St. Albans lately. It was on the 22nd of May, as I was walking on Bernards Heath, enjoying the nightingale's song, that I heard the sound of some tiny creature, and wondered if it proceeded from a large insect, or small animal, or what. A long-drawn-out, shivering note, lasting for a minute or more at a time, just what one would imagine the ring of a fairy electric bell would be like; but I could see nothing to account for the sound. Having heard the note of the grasshopper warbler described, however, I at last came to the conclusion that this strange sound could proceed from nothing else. Next day I went to the place again about sunset, having read in Morris's "British Birds" that the note is most usually heard at that hour, and this time I was rewarded by not only hearing but also seeing the little bird. I had stupidly not brought my field glass, and as the daylight was waning I could not very distinctly observe its details. It ran along a bramble bough like a little mouse, exactly in the way Morris describes, carrying its tail up and a good deal spread. It soon vanished into the undergrowth of the bush, and I saw it no more, nor could I again discover it when I revisited the same spot. There is a charming account of this bird in Mr. Warde Fowler's "A Year with the Birds," in which he speaks of "those who are fortunate enough to get a sight of it." So I thought myself very lucky to have done so. I also saw very near the city of St. Albans, on the 28th of May, a red-backed shrike, which is an interesting and not very common bird.—ROSE TURLE.

NEWGATE PRISON IN THE DAYS OF QUEEN ANNE.—Apropos of the demolition of Newgate, it may be interesting to quote from a report made by the justices of Middlesex in 1702, and printed in the Historical MSS. Commission Report, XV., App. II., p. 341: "We do finde that the prisoners in the Common Side of the Prison of Newgate pretend to demand money of every new prisoner that comes under the notion of Garnish Money which was formerly but nine shillings and is now advanced to seventeen shillings If any prisoner comes in and hath not wherewith to pay the Garnish Money, hee or shee is presently conveyed into a place they call Tangier and there stript beaten and abused in a very violent manner."—LONDONER.

REPLIES.

MARGATE (p. 165).—In the charmingly chatty and picturesque account of Margate in the last number of this Magazine one sentence occurs likely to convey a wrong impression. The author says that Henry, Duke of Cumberland, in 1772, brought his bride there, “a Mrs. Horton,” as if her antecedents were dubious. The lady was Anne, daughter of Simon Luttrell, Earl of Carhampton, widow of Christopher Horton, of Catton in Derbyshire. She was one of the great beauties of the day, as her portraits by Gainsborough (at Windsor Castle) and Reynolds exist to prove. Though George III. refused at first to receive her and her husband at Court, she ultimately obtained recognition as a member of the Royal family, and was reputed to be a personal favourite of Queen Charlotte.—W. K. R. BEDFORD.

KNIGHTS HOSPITALERS (p. 213).—It would be well to add a few particulars, and to correct a few misstatements made in Mr. Hudson’s article, which appeared in the July number. What authority is there for the statement (p. 217) that the church of St. John “was partially restored by Dr. Hall”? It is indeed stated that Dr. Joseph Hall preached at the reopening of the building as a private chapel, in 1623, but that is all. I think it will be found on inquiry that the coffins in the crypt were at first removed into the north and south aisles of the crypt, which were walled up. This was in 1862 (Pink’s “History of Clerkenwell,” p. 233). The coffins were not removed until 1893, or later.

The statement that the original nave and the crypt were circular seems to be very doubtful. Is it not the fact that there was a semicircular *apse*, towards the east?

It is stated (p. 221) that “every vestige” of the first Temple Church “has disappeared.” This is, in a sense, true, but I believe that considerable remains exist beneath the houses. A plan was made of them, and exhibited at a meeting of the London and Middlesex Archæological Society. No doubt this plan exists. If it could be reproduced in the “Home Counties Magazine” the result would be very interesting.—H. GOUGH, Redhill.

SOMERSET HOUSE CHAPEL (Vol. I. p. 5).—I should like to add to Mr. Heaton Jacob’s excellent account of the Somerset House and its chapel, the following taken from the Orders of the House of Commons for 13th March 1642-3: “The Committee for the Militia to take into custody the Capuchins at Somerset House for the speedy sending them away to France; the former orders made for the demolishing of superstitious monuments in the chapel to be executed.”—T. B.

REVIEWS.

AN OLD WESTMINSTER ENDOWMENT; BEING A HISTORY OF THE GREY COAT HOSPITAL. By E. S. Day, Head Mistress. London, Hugh Rees, Ltd., 124 Pall Mall. 3s. net.

Though the Grey Coat Hospital or School was not founded till hard on the close of the seventeenth century it has a history, and that history is most agreeably and fully told by Miss Day. She apologizes for the fullness, but the apology is not needed. The whole book is an admirable sketch of social history. The foundation, as she sets it out, reveals the feelings and the motives of really charitable folk in an age when charity and piety were not fashionable, and the successive incidents in the story of the school bring before us most vividly the light-handed way in which the governors of charities, from the middle of the eighteenth century to the early years of the nineteenth, treated the trusts committed to their care. The same story of neglected duty, of lost property, and the like scandals, may be read in the history of most of our parish charities.

It was in 1698 that "Severall of the Inhabitants of the Parish of St. Margaret, Westminster," took into their "serious Consideration the great misery that the poor children of the said parish Doe generally suffer by reason of their Idle and Licentious Education, their nurses, or those that provide for them, generally suffering if not encouraging them to wander about and begg." To prevent the like miseries for the future, certain individuals "did think it proper and convenient to erect a free school in the said parish, where 40 of the greatest objects of charity they could find should, from time to time, be educated in sober and vertuous principals and instructed in the Christian religion." One of the chief objects of the school was to make the children "fit to go as honest apprentices"; and this object was for a while fulfilled.

The institution began as a day school in a house in Broad Sanctuary, and was moved to the then disused Westminster Workhouse, "Tuttle Fields," in 1701, when it blossomed into a boarding school or hospital. Miss Day tells us exactly all the arrangements that were made for the food and clothing of the children, and of certain amusing difficulties that arose with some of the parents. A little later on the hospital received from Queen Anne its charter of incorporation.

We must not follow Miss Day through the following interesting chapters on the hospital under successive English sovereigns. We have referred to the light they throw on the morals of our ancestors in regard to the administration of charities. Perhaps the blackest period in the hospital's history was that immediately succeeding the accession of George III. A certain Francis Boorten had been appointed singing master in the reign of George II., and in 1771 he succeeded as head master. "The records of his office and of that of his successor are," says Miss Day, "very painful"; subscriptions received could not be accounted for; girls and boys were cruelly flogged; linen bought for the use of the school was stolen, and the school was a hot-bed of evil. Miss Day adds: "the proved wickedness of those who were set over the children is too gross to be related."

It is pleasant to pass from this picture to that which Miss Day is able to paint of its progress during the last half century, and of its present very flourishing condition. The book is well written, tastefully printed, admirably illustrated, and we heartily commend it to our readers.

REVIEWS.

SUTTON VALENCE CASTLE. By Harold Sands, reprinted from "Archæologia Cantiana," 1902.

This is a capital account of Sutton Valence Castle, in which the author puts on record the substance of what has been already written on the subject, and then describes minutely, and illustrates the existing remains. We believe Mr. Sands is now engaged in exhaustive searches in documentary evidence as to some other Kentish castles, and we hope that our belief is well founded, for he evidently knows how to work on scientific lines.

THE GEOGRAPHY OF GREATER LONDON. By A. M. Davies, B.Sc., F.G.S. London, Geo. Philip & Son, Fleet Street.

This pamphlet is an expansion of an article which appeared in the "Journal of School Geography" for February, 1901; unquestionably it was worth reprinting and expansion. To teachers it is invaluable, for it is remarkably clear, and to the antiquary it is interesting from the amount of history which Mr. Davies has brought into his geography; he makes the two sciences work hand in hand to tell the story of the population of Greater London, and its divisions, and concludes: "It is evident that in dealing with London, geography and history cannot be divorced." We agree with him, but he need not make the *dictum* apply only to London. How very often history may be the better understood by a study of geography!

THE FLOWERET, NO. I: SEVEN ROSES FROM THE GARDENS OF ENGLAND, GATHERED BY MRS. WILLIAMS. Pictured by J. J. Guthrie, and published by him at the Pear Tree Press, South Harting, Hants, 1902.

In this dainty little volume we have a number of county, or locality, stories told for children, and very pleasingly told too. There is a Scilly story (O reader, do not mistake the spelling), a Hampshire story, a Somersetshire story, a Staffordshire story, a Sussex story, and a Surrey story. We are forbidden by topographical limits from speaking of any but the last, it is "The Maid of the Silent Pool," a locality not far from Guildford; and we are, in the interests of the author and publisher, forbidden from telling it. Our readers must buy the book and read it to their children.

THE PARISH REGISTERS OF ALDENHAM, HERTFORDSHIRE, 1559-1659. Transcribed by the Vicar, and edited and indexed by William Brigg, B.A. Printed for subscribers, 16s.

Canon the Hon. K. F. Gibbs, vicar of Aldenham, with the assistance of Mr. William Brigg, B.A., has performed a useful work to all interested in the genealogy and topography of Hertfordshire by printing the registers of his parish for the hundred years ending 1659. There are many quaint and interesting entries in the registers, but what will attract the attention of the general reader is an appendix by Canon Gibbs, giving in a series of short articles a concise history of his parish. The first of these articles deals with the history of Aldenham School from its foundation by Richard Platt, citizen and brewer of London in 1597. In this, and in most of the remaining articles, Canon Gibbs, we are glad to see, has gone to original sources for his facts and has quoted freely from original documents. Of all these articles perhaps that treating of the parish church has had the most loving care bestowed upon it, in the same spirit as the vicar and his father, Lord Aldenham, the patron, have given to the church itself. It is a pity so little is known of the beautiful monument called the Crowmer monument. Several good reproductions of old drawings and prints are given, and there are excellent indices of persons and places.

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